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The Foundation of Peace Between the Nations

Peace is order, and order cannot exist without law. The real basis, then, of international peace will be a universally recognized international law which is regarded as binding on all the nations of the earth. Law will have to regulate the ways in which the various nations deal with one another. Unless these mutual relations are definitely regulated, conflicts and clashes are unavoidable. Only law can bring order into the present international chaos. There is only one way, accordingly, in which we can work for world peace and that is by trying to bring about the establishment of international law. As long as there is no law each nation will deal with the other as it pleases, as its interests seem to demand or as the mood of the hour may dictate. Such manner of proceeding is absolutely incompatible with order and peace. If the nations of the earth wish henceforth to live together on this little globe, daily growing smaller, they will have to work out in minute detail a code of laws that will govern all their actions. The contacts between the nations have increased to such an extent that they must be regulated if they are not to become occasions of friction. The manner in which nations will meet nation can no longer be left to mere chance. The one salvation of mankind is international law. Only in a law-governed world can nations live together peacefully.

Even good will alone is not sufficient to guarantee peace. Undefined rights are always a cause of dispute and bitter controversy. They invariably lead to hostility even among the well intentioned. We find that in our social experience. In the realms of social life that are well regulated by established law we enjoy comparative peace. In those departments that have as yet not come under the influence of law we have unrest and frequent disturbances. Man cannot be guided by general notions of justice; in order to be of practical value in the determining of his conduct these general notions must be made concrete and definite. It is not enough for me to wish to be just to my neighbor; I must also know how I can be just to him. It is the same thing with nations. It is easy to say that there would be peace in the world if there existed justice between the nations. That is, as it stands, an absolutely meaningless phrase. Of course, there will be peace if each nation strives to be just towards all others. But the great point is this: How can it be just? What does justice between nations

mean in concrete terms? What exactly does justice forbid a nation to do? That can only be determined by law, for law is the concrete expression of justice and the concrete formulation of rights and duties. Without such a concrete expression the concept of justice remains entirely too vague effectually to govern human behavior. Law will have to tell us what justice between nations actually is, what it means in certain definite circumstances that may arise and how it is to be realized under practical conditions. If we have had wars in the past, they were not all due to ill will, to rapacity and to the desire of conquest. Many of them no doubt were due to ignorance. A nation making war on its neighbor often thought that it was in the right. Its aggression in its mind was merely the defense of a sacred right. There was no concrete rule by which it could judge its action. The purpose of laws is precisely to make clear to those concerned what is justice in their particular case. Men often want to do what is right, but do not know what is right. That difficulty always turns up when there is no law to cover the case in question. We can imagine then how bewildered states and nations must be since there is no concrete law by which they are to be guided in their relations with other states and nations.

This, then, is the first advantage that will accrue from a code of international law. It will clarify the existing obscure situation, give a definite content to the vague concept of international justice and determine accurately what nations owe to each other. Thus, the first source of warfare would be stopped, namely ignorance of rights and duties. Let no one consider this a small gain. It is something to know precisely what you ought to do. The better knowledge, of course, may be thwarted by an evil will; but still, where there is no better knowledge, there surely the best of wills is of no avail. Uncertainty, unclearness and vagueness are not conducive to right conduct. But most of our duties and rights remain vague until they have been embodied in laws. To make just policies between nations possible the first requisite is that there be a body of laws that clearly defines what just policies between nations are. Once the fog has been cleared away with regard to international obligations the next step aiming at an enforcement of these laws can be taken.

Man has an inherent respect for law, especially for those laws that can be deduced from the natural order, behind which stands the sanction of the Supreme Ruler of the universe. The average individ-

ual does not flout the law but recognizes its inviolability. An ingrained respect for law is a heritage of our race. Now this is also true of nations. Nations are not naturally lawless. If they understand that a definite law exists they will accord it a measure of reverence. Consequently, if a code of international law were elaborated, the nations would look upon it with an increasing degree of respect. They would gradually learn to bow to its majesty and accept it as a binding rule. This will particularly be the case if they discover that the existence of such an international law makes for their security and general welfare. It would not take them long to find that out. They would quickly detect that safety through law is infinitely better than precarious safety through armaments. Tremendously much is won if only the nations get together and begin the formulation of an international code of law. This law will make itself respected in course of time. One of the items, with which this code must deal, is war. It will have to set forth under what conditions war is just and when it is unjust. A war engaged in under conditions not approved of by the international law will be branded as a crime against humanity and civilization. After public opinion has become organized on this subject, not even the mightiest nation will care to incur the odium that attaches to such a crime.

The establishment of international law is not enough. Law is nothing where there is not a court of justice to interpret and apply the law. Law is the first foundation of world peace, an international court is the second foundation. Upon these two pillars world peace will rest, on a code of international law and on a world court. If we expect to secure world peace in any other manner we are deluding ourselves. Opposition to an international court is a disquieting sign. The nation that opposes such an institution must be suspected of harboring nefarious mental reservations. The honest man has little to fear from the courts; the honest nation has equally little to fear from a world court. A world court there must be or international law becomes futile. Even in the Church, where you may presuppose a generous measure of good will, courts are necessary. It is ridiculous to think that nations can get along without such an institution. The trouble in the past was precisely this, that each nation decided for itself whether it was in the right. No one can be a judge in his own case. Force cannot decide questions of justice. It cannot settle anything. To throw the sword into the scales of justice is the purest folly. There was a time when force was the only means to which an aggrieved state could resort. Evidently it was then a legitimate procedure. But the world has become sufficiently organized in our days to substitute a better and more reasonable means. The time is approaching when war can be outlawed. "War," writes Mr. John H. Wigmore, "was and is a method of procedure for settling controversies between nations. It was like wager of battle in the Middle Ages. Seven hundred years ago the Pope issued a decree

against this method of deciding private controversies; but it persisted for some time in Normandy and England. Its vogue was originally due to the lack of reliable courts to give rational decisions between powerful rivals. Its vogue disappeared as such courts arose and gained strength and received confidence. War had to be, between dynasties and between nations, because there was no available impartial tribunal of settlement. . . . Note that it was a legitimate method of procedure—legitimate in extremity, because no other procedure was available. But the Great War convinced all (for the moment) of the folly of not providing a non-violent procedure which could be substituted for war."¹⁾

The times are ripe for the arrival of the rule of reason in international affairs. Law and court symbolize this rule of reason. To no other scheme can we pin our faith. If the world wishes to insure itself against a repetition of the horrors which are still fresh in our memories it must formulate and adopt a code of international law and erect an international tribunal of justice, to which the nations will carry their quarrels and by the decisions of which they agree to abide. This code of law must cover all subjects that may become a matter of controversy between states, and this tribunal of high justice must be competent with regard to all questions. No silly loopholes must be left about honor or vital interests. There is no other road to peace. Every other road will end in disaster and in the breakdown of civilization.

C BRUEHL

Fundamentals of Christian Charity

II.

The Law of Charity

The obligation of charity is clearly formulated in the Scriptures. The Divine Master coupled the law of the love of neighbor with the law of the love of God.

It was not so under the Old Dispensation. For the chosen people of God also, it is true, there existed a law of charity. "Thou shalt not hate thy brother in thy heart. . . . Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend (thy neighbor) as thyself."²⁾ But this law of love was not conjoined with the law of the love of God: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind."³⁾

After quoting this as the great commandment in the law in answer to the lawyer who arose to tempt Him, Christ continued: "This is the greatest and the first commandment. And the second is like to this: thou shalt love thy neighbor as thyself."⁴⁾

It is significant that charity is here mentioned not merely as a counsel or an ideal of perfection but as a commandment—the greatest and the first com-

¹⁾ The League of Nations from a Lawyer's Point of View, in *The International Journal of Ethics*, January, 1924.

²⁾ Lev. 19, 17. ³⁾ Deut. 6, 5. ⁴⁾ Math. 22, 37.

ndment. So important is it in the body of Christian laws that "on these two commandments pendeth the whole law.") It is at the foundation of all Christian law. The parable of the good Samaritan is concluded with the command: "Go, and thou in like manner."⁹)

That charity is a law to the Christian is to St. John so self-evident a truth that he contents himself with the simple and direct statement: "Love one another, as he hath given commandment unto us."¹⁰) And this commandment we have from God, that who loveth God, love also his brother."¹¹)

It is called by the Lord Himself a new commandment. Not that the people living under the Old Dispensation were not subject to the law of love; but a new spirit, exemplified in the life of Christ and poured out into the hearts of the faithful by "the spirit who hath been given to us," characterized the new commandment. "A new commandment I give unto you: that you love one another. As I have loved you, that you also love one another."¹²) The new commandment was motivated by love for God and idealized by the example of the life of Christ. The Christian was henceforth put under the obligation of measuring the performance of his charity by the standards of the Charity of Christ.

Because charity was set on so high a level one can understand why heartless selfishness, which dragged man down to a low and mean level, was visited with the terrible a severity of punishment. The rich man, who was clothed in purple and fine linen and who dined sumptuously every day, showed no mercy to a certain beggar named Lazarus who lay at his gate, full of sores and desirous to be filled with the crumbs that fell from the rich man's table; he was buried in hell where he was tormented.") The servant to whom mercy was shown by his master, but who in turn showed no mercy to a poor fellow-servant of his was delivered by his lord to the torturers until he paid all the debt.¹³) Failure to give food to the hungry and drink to the thirsty, to harbor the stranger and clothe the naked, to visit the sick and those in prison, finds its retribution in everlasting punishment: "Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment."¹⁴)

With such nobility is the Christian law of charity invested that St. James did not hesitate to call it "the royal law."¹⁵)

If then the law of charity imposes an obligation on the Christian with regard to all of his fellowmen, it brings to him an obligation especially with regard to those of his fellow-men who are in need. Toward these his charity must be one not only of kindly sentiments but one of kindly deeds. "My little children, let us not love in word, nor in tongue, but in deed and in truth."¹⁶) It is an exhortation that benevolence exercise itself in beneficence. Affective love must grow into effective love. "What shall it

profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food, and one of you say to them: go in peace, be ye warmed and filled, yet give them not those things that are necessary for the body, what shall it profit?"¹⁷) These words plainly inculcate almsgiving as a sacred duty.

The duty of giving alms is proved by St. Thomas as follows: "As love of our neighbor is a matter of precept, whatever is a necessary condition to the love of our neighbor is a matter of precept also. Now the love of our neighbor requires that not only should we be our neighbor's well-wishers, but also his well-doers, according to I John, 3, 18: 'Let us not love in word, nor in tongue, but in deed and in truth.' Now in order to be a person's well-wisher and well-doer, we ought to succor his needs, and this is done by almsgiving. Therefore almsgiving is of precept."¹⁸) Almsgiving is here taken in its widest sense. It includes the seven corporal works of mercy: to feed the hungry; to give drink to the thirsty; to clothe the naked; to harbor the homeless; to visit the sick; to ransom the captive, and to bury the dead.¹⁹) In this enumeration St. Thomas has followed that of Lactantius²⁰) and St. Augustine²¹), the latter, however, omitting visiting the sick.

The duty of almsgiving harmonizes with the Christian view of property. God is the proprietor of the things of creation; man is his steward. Since all men are the children of the Father in heaven, should they be in need, God will want his possessions to come to them according to their needs. His stewards are to do this for Him. This is the meaning of the words of St. Ambrose: "If you give to a poor man you do not share with him what belongs to you, but return to him what is his. For you have usurped what was given for the common use of all."²²)

St. Gregory the Great is much severer in his view: "When we minister some necessary things to the needy, we do not give them what is ours, but we give them back what is theirs, thus complying with an obligation of justice rather than performing a work of mercy."²³) This is a rather strict formulation of the responsibilities of property.

St. Thomas Aquinas has given us a statement which is less liable to misunderstanding. "It is lawful," he says, "for a man to hold private property; and necessary too for the carrying on of human existence."²⁴) He then explains: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need, whence the Apostle saith, Command the rich of the world . . . to offer without stint, to apportion largely."²⁵) This view of

¹⁴) Math. 22, 40. ¹⁵) Summa theol. 2-2, q. 32, a. 5.

¹⁶) Ibid. art. 3.

¹⁷) Epitome Div. Inst. C. 60 (65).

¹⁸) De Moribus Ecclesiae Catholicae, I. C. 27, N. 52 (P. L. XXXII, 1333).

¹⁹) De Nabuthe Jezrael, C. 12, N. 53.

²⁰) De Cura Past., C. 21 (P. L. LXXXVII, 87).

²¹) Summa theol. 2-2, q. 66, a. 2. ²²) Ibid. 2.65, a. 2.

⁹) Math. 22, 40. ¹⁰) Luc. 10, 33. ¹¹) I Joa. 3, 24.

¹²) I Joa. 4, 21. ¹³) Joa. 13, 24. ¹⁴) Luc. 16, 19.

¹⁵) Math. 18, 24. ¹⁶) Math. 25, 41. ¹⁷) James 2, 8.

¹⁸) I Joa. 3, 18.

private property harmonizes completely with the Christian's duty to give alms. "It rests on the principle," says Pope Leo XIII, "that it is one thing to have a right to the possession of money, and another to have a right to use money as one wills."²³)

If the possessors of the things of the world are under the obligation to give something of their possessions to the poor, the question naturally arises under what circumstances and to what extent they are obliged to give. Moral theologians have discussed this question at great length. It is impossible to give, in this place, more than a statement of the general principles involved.

The poor must be in extreme need before a strict obligation of charity can be imposed. Everyone who has an abundance of material things is bound to give according to his means. No one need give of the things which he himself needs for the sustenance of his life; nor need one even give, in strict obligation, of the things which are necessary for the upkeep of one's station of life. What constitutes an abundance of material things cannot be determined by mathematical calculation. In general it may be said, the more one has, so much the more must one give; the greater the need, the more must one give. To refuse aid to persons in dire need is to commit a grievous sin. The clergy especially are bound to almsgiving because their possessions are considered as possessions of the poor. Almsgiving need not, and in fact must not, go to the point that the poor are relieved of helping themselves. Circumstance must decide the manner and the amount of relief. The larger the number of the poor and the greater their necessities, so much the more must the material possessions of men be put at their disposal. Charity is a virtue; but so also is prudence. Prudence must join hands with charity in the matter of giving alms.²⁴)

Withal, the spirit of charity must inspire almsgiving. The mere giving of alms to the poor is not yet charity. "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing."²⁵) There is no merit in the giving of one's possessions, even in the giving of one's life under the most cruel of torments, if the spirit of charity does not give life to the act. The merit, of which there is question, pertains to the supernatural order and not to the natural order of things. The giver of alms may, therefore, be so unselfish in this giving that the thought of an earthly recompense never enters his mind; yet at the same time an eternal recompense is assured him.

With much disdain modern writers on charity have discussed the supernatural motive in the doing of charity. It has been characterized as a "dry rot of spiritual selfishness which caused charity to degenerate into almsgiving for the benefit of the one who gave."²⁶) Another writer says: "It seems fair

to say that the doctrine of the religious merit of almsgiving has served a valuable purpose in the development of philanthropy, but that its usefulness is long since outworn."²⁷) As a consequence the religious motive is definitely repudiated for the humanitarian motive.²⁸) The influence of Lecky on most of the modern sociological writers has been very decisive. He wrote: "A form of what may be termed selfish charity arose, which acquired at last gigantic proportions, and exercised a most pernicious influence upon Christendom. Men gave money to the poor, simply and exclusively for their own spiritual benefit, and the welfare of the sufferer was altogether foreign to their thoughts."²⁹)

In order to refute these and similar charges it is not at all necessary to deny that religious ideals may be prostituted, like all ideals, to mean and selfish purposes. The most holy of things have been debased by selfishness.

However, students, who have approached the study of things Catholic without the bias which Lecky shows in all of his writings, explicitly assert, as does the non-Catholic historian, Professor Ashley, an authority on the history of medieval economics: "It must be allowed that so far as the theory of almsgiving is concerned, the medieval Church was free from the fault that has been imputed to it."³⁰) Writers have betrayed themselves into exaggerations by generalizations from particularized instances of abuses of the religious motive. Where prejudice of a religious nature motivated the exaggerations, as in the case of Emminghaus,³¹) the setting forth of historical data ended, naturally, in gross misrepresentations of the true state of affairs.

The religious motive can be completely harmonized with love of fellowmen. The sacred writers of the Old Law did not consider the two incompatible.³²) Christ expressly teaches the supernatural value of almsgiving; eternal beatitude is made dependent upon it.³³) The Apostles also did not disdain to emphasize the use of religious objectives in coming to the aid of suffering fellowmen.³⁴) The writings of the Fathers are replete with references to the spiritual value of almsgiving.³⁵) In the face of such weighty testimony, coming from men who loved the cause of religion and who would under no circum-

²⁶) Warner: *American Charities*, p. 6, N. Y., 1908.

²⁷) Queen: *Social Work in the Light of History*, p. 228. Philadelphia, 1922.

²⁸) Parmelee: *Poverty and Social Progress*, p. 225. N. Y., 1916.

²⁹) W. E. H. Lecky: *History of European Morals*. Vol. II, p. 93. N. Y., 1877.

³⁰) Ashley, W. J.: *English Economic History*. Vol. II, p. 316. N. Y., 1893.

³¹) Emminghaus, *Armenwesen . . . in europäischen Staaten*, 1870.

³²) Deut. 15, 4; Tob. 4, 7-11; Prov. 19, 17; 22, 9.—Eccles. 29, 11-7.—Is. 58, 7-12; Dan. 4, 24.

³³) Lc. 11, 41; 12, 33; Mt. 6, 3-4; Mt. 25, 41-46.

³⁴) II. Cor. ch. 8-9.—I. Tim 6, 17-19.—I. Joa. 3, 17.

³⁵) O'Neill, J. D.: *Alms-Almsgiving*, Cath. Encyc. I: 328-331.—Ryan, John A.: *Charity*, Ibid III: 592-604.—Ratzinger, *Geschichte der kath. Armenpflege*, p. 89. Freiburg, Herder, 1884.

²³) Encycl. Rerum Novarum, The Pope and the People, p. 192. London, 1912.

²⁴) The whole matter is treated fully by Koch-Preuss, *Moral Theology*, V., p. 173. St. Louis, Herder, 1924.

²⁵) I. Cor. 13, 3.

nce have prostituted religious ideals to ignoble purposes, the presumption of the argument is against those who would discard "the motive of religious merit as long since outworn." The rejection of the religious motive arises from an unparal-
lable confusion of the natural with the supernatural. If it is wrong to exercise the virtue of charity for a supernatural purpose, then it is wrong to exercise any other virtue having a bearing on the welfare of one's fellow-men for such a purpose; it is in effect a denial of the value of good works for life hereafter. Again, it cannot be shown that doing of works of charity in order to derive spiritual benefits is inherently detrimental to a kindly, benevolent spirit in aiding the poor; quite the contrary, altruism of a most heroic kind has sprung from high religious ideals; it has been ennobled and dignified by the eternal light from above.

But apart from such religious considerations, the criticism offered gives evidence of a woeful lack of knowledge as to the true nature of self-love. Self-love is a fundamental law in creation. Every created thing clings to its existence; and if capable of growth it strives toward a perfection of self. It is instinctive in the animal. Eliminate from nature the law of self-love, and all progress is stopped. There is room for an ordinate self-love in all the deeds of man. The deeds of charity must not be excluded. The love of fellow-men can be legitimately utilized by self-love for the perfection of self; but if as to natural perfection, then certainly to supernatural perfection. It is one of the greatest achievements of the Christian religion that brought together into a perfect and harmonious synthesis the love of God, the love of self, and the love of fellowmen. The first and the greatest commandment gives expression to it in a manner so simple and yet so forceful that it must challenge the admiration of men.

The law of charity will not be degraded into a mechanical, heartless, cold obligation if it is lifted from earthly levels to heights where virtue is seen in undefiled purity. Nothing is so dangerous to the right observance of the law of charity as the crude and cruel materialism of this world.

A. J. MUENCH.

"Co-operation" is the great word in the religious life and activities of our day. As never before Christian men feel the necessity of united action. There is also a profound conviction that this unity must be vital. Co-operation is more than an efficient method—it is a method suffused with the spirit of comradeship. This spirit is the fine dynamic by which men work together. We have a choice old hymn:

"Blest be the tie that binds
Our hearts in Christian love."

It needs an additional stanza celebrating the comradeship of Christian work.

C. W. BARNES, in
Mo. Sunday School News.

A Possible Reaction to a Form of Exploitation

In his excellent treatise on the law and practice relating to colonial expansion, recently published by M. F. Lindley under the title "The Acquisition and Government of the Backward Territory in International Law," the author devotes considerable space to the question of slave trade, both in its older aspect and the more modern one of compulsory or contract labor. Mr. Lindley declares the prohibition against the extension of slave holding to also require "that the Government shall supervise the private recruitment of labor." "This duty," he says, "is recognized in the Brussels Act, Art. 2 of which provides that the stations, cruisers and bounds to be organized by the various powers shall, independently of their principal task of repressing the slave trade, have (among others) the following subsidiary duties: To give aid and protection to commercial undertakings; to watch over their legality by controlling especially contracts of service with natives."

He asserts further that most of the Colonial Powers have taken steps, in a more or less thorough manner, for the supervision of the recruitment and treatment both of the indigenous and imported laborer. The declarations that have been made in the various cases are said to have been directed to such objects as securing that only proper persons are employed at recruiting agencies; that the terms of contract of service shall be thoroughly understood by the laborer before he binds himself; that he signs of his own free will; and that the laborer shall be properly cared for both in health and sickness.

This sounds very well, of course. In reality there are terrible abuses connected with the employment of native labor wherever white men have gone to exploit the resources of a country with the aid of more or less indigenous workers. Nor does the blame rest entirely with the owners of such undertakings. In many cases native rulers or agents, who contract for their people, are chiefly to blame for some of the worst evils incident to native labor at the present time. Without any intention of illustrating this part of the white man's burden Father Edmund Sroka, Oblate of St. Francis de Sales, furnishes us an excellent proof of our contention in an article "From the Country of the Hottentots," published in the September (1926) issue of *Katholische Missions-Propaganda*. Having described the stretches of dunes surrounding Luederitz Bay as one of the dreariest and most forlorn pieces of African coast, which both wild animals and the Bushmen avoid, he goes on to say that nevertheless it is inhabited by numerous white and black laborers working the sand for the diamonds found in it. But while the whites manage to get along fairly well, the colored people are said to lead a poor life. "Before all," says Father Sroka, "the Ovambo, who come here from the tropical Ovamboland, suffer greatly in the foggy and raw climate of this storm-swept coast. Most

of these blacks are soon taken ill, so that they die in great numbers. In consequence these poor fellows suffer greatly. The Ovambo is well disposed and diligent, and also saving. He was sent here by his chief, because the white operator had paid him a certain sum. What the Ovambo makes, he must share with his chief, and if it does not arrive punctually and in accordance with his contracts, he will be punished by having his ears cut off by the chief. Therefore, the Ovambo may never again see his home land, unless he be willing to part with his ears."

While the colonial and commercial policies of the European nations have also helped to open up hitherto inaccessible parts of the world to the missionaries, it is a debatable question whether the latter will be able to overcome the terrible injury that has been done to natives and to sufficiently eliminate from their mind the suspicion that all white men are merely *Danai dona ferentes*. The rising tide of color, one of the outstanding facts of the present age, raises the fear that everything the missionaries have thus far accomplished in Asia, Africa and the South Sea may be swept away by the terrible impulse of this revolt of the people of darker skins against their profit-seeking oppressors, which is one of the significant emergences of the post-war period.

F. P. K.

By Whose Fault?

The dangers of centralization and bureaucracy are not merely inherent in the tendency to make of the Federal power an overlord. The individual States are infringing upon the rights of the component civic parts, counties and cities.

The *Akron Beacon Journal*, which has, to our knowledge, on many occasions proven itself a defender of sound principles, has called upon the people of Ohio to resist the abuse of power by Commission Government now threatening them. It has told the citizens of that great commonwealth right along, they had suffered a deep wrong when a bill was sneaked through the legislature giving a State Commission the right to determine the figures represented by county tax duplicates. An editorial, printed in the issue of Feb. 14, warns them "a greater threat to their rights and welfare is now in incubation in the present legislature."

The reference is to the Jones tax bill, slated by bosses and lobbyists for early enactment, which confers upon the Tax Commission "the unchallenged right to fix the tax rates as well as the duplicates for every city and county, every township and village." In fact, according to the editorial, "the Commission may increase these tax rates above the present fifteen mill limit when in its opinion any city or county needs more money for operating expenses or for the payment of its debts. It (the bill) even allows the Commission, upon the appeal by local spenders, who may be dissatisfied with appropriations allowed by Budget Commissions, to set such budgets aside and install a higher one of its own. Every local Budget Commission, thus shorn

of its power, will be no more than a rubber stamp to approve the figures which any extravagant administration may want to write into the tax bills. And only the blue sky is the limit of assessment which may be demanded from taxpayers to make extravagance more convenient for tax eaters."

It is thus that self-government is strangled and bureaucracy, which ultimately spells corruption and inefficiency, fostered. At one time neither emperors nor kings could thus infringe upon the rights of communes; the American colonists revolted against their mother country because it attempted to impose upon them, in accordance with the mercantilistic theories of government and the divine right of kings, certain taxes without their consent. At the present the American people are submitting to incursions on their rights which will leave them fewer liberties than they possessed before the Declaration of Independence.

The prevalent attitude of indifference toward public policy leads the same editorial to declare: "It is surprising that with such an intended menace to their rights (as the one discussed by that paper in this particular instance) the whole state is not in rebellion against it. The reason it is not is because the people are not informed of what is being done. They leave lawmaking to others, and responsibility thus defaulted or referred is appropriated eagerly by the lobbyists for special interests who are swarming at the capitol."

Warder's Review

Where Pacifists Should Begin

After all of the beautiful iridescent bubbles created by the pacifists of the present shall have turned into disappointment, the simple recipe of an old Bavarian priest will still remain the true remedy for that terrible ill, called war.

"The militarism of today," Dr. George Ratzinger wrote early in the nineties of the last century, "is the true expression of that turgid selfishness, reigning among all nations and classes of society. Overcome selfishness, and you shall have succeeded in eliminating war and militarism. All other efforts will go wide of the mark."

We are inclined to doubt the ability of the pacifists to overcome, with the means they command, a tendency of human nature as deeply ingrained as is selfishness in man, and raised to the dignity of a virtue in the course of the last century. The very divorce cases cluttering the dockets of our courts prove that selfishness is both widespread and the most tremendous obstacle besetting the path of those who would reform society. American pacifists mean well, but one always feels like telling them they might start their mission of peacemaking right at home, in fact among some of the people living in their own block.

Labor's Inconsistency

Organized labor seems to us not quite consistent in its attitude towards a bill introduced in the As-

Assembly of N. Y. State by Senator Greenburg for the purpose of extending the present state censorship of motion pictures to include theatrical productions of all kinds.

The *N. Y. State Federation of Labor Bulletin* declares: "Organized labor is opposed to state censorship. Localities have full power to suppress indecent exhibitions." While we agree with this opinion, we would like to raise the question: Haven't the individual states of the Union 'full power to suppress' child labor"? Why, then, demand an Amendment to the Constitution which, in the end, might make matters worse, as far as the children are concerned, should Federal power be captured, let's say, by a Dictator. At one fell swoop we might declare that children should not be deprived of the right to enter upon a chosen profession at any time they or their parents saw fit; that many social evils had been fostered by forcing children to remain in school, who would have been much better off, had they been permitted to engage in some useful occupation.

The very difficulty which those favoring restriction of child labor must contend with now, since they are forced to champion their cause in 48 different states, would prove a saving factor whenever a reaction to the present tendencies occurred.

An Outstanding Example of Profiteering

Tea can no longer be considered a luxury; it is a beverage to which the poor man is accustomed, an article of food which should not be subjected to profiteering. But here are the facts.

The *London Economist* of September 4, 1926, gave a list of thirteen tea producing companies, with a statement of the profits of each for the last business year. The figures for the whole of the 13 companies showed the following totals: Available balance, £2,670,235; net profit, £2,113,762; preference dividend (for 12 companies), £153,629; ordinary dividend, £1,481,690; carried to reserve, £475,095; carried forward, £559,830. The ordinary dividend declared ranged from 12 per cent up to 60 per cent. The average for the whole of the 13 companies worked out at 32½ per cent.

Such profits are the result of usurious practices, carried out at the expense of the workers who labor on the tea plantations, those engaged in the transportation and distribution of this article, and lastly of the consumers. What is thus filched from the masses goes to make up the fortunes, not of the classes, but of a comparatively small number of men who today either directly or indirectly control the means of production.

Miners Favor Nationalization of Railroads and Mines

The tendency of organized labor in our country toward nationalization of at least some of the means of production was given expression by the International Convention of the United Mine Workers' of America, held at Indianapolis from Jan. 15 to Feb. 2.

According to the official Journal of that organ-

ization, the Committee on Resolutions offered the following declaration in lieu of certain resolutions referred to it, the convention adopting the substitute which reads:

"Your committee reaffirms the past declarations of the organization in favor of the principles of not only the nationalization of the mines but of the railroads as well, with a reiteration of the principle of democratic management of nationalized industry, and a guarantee of the safeguarding of the economic weapons of labor, such as the right of contractual relations, mutual understanding, the right to strike, and equal representation in the management of the industry.

"The development of this idea, like in Great Britain, is not rapid; honest differences may develop as to its meanings, etc., but we believe that all are actuated by the desire of protecting our people and our organization. Our work in behalf of the principle should be continued consistent with our resources and opportunities, and the safeguarding of the rights of our membership and organization."

The entire subject is one which is going to engage the attention of the American people for a number of decades, once the smugness of the post-war frame of mind shall have evaporated.

Friedrich List Coming Into His Own

A critical edition of the complete works, addresses and letters of Friedrich List, to comprise 7 volumes, is contemplated by the Friedrich List-Gesellschaft, organized during 1925, with offices at Stuttgart in Wuerttemberg, the native land of that great economist. Both because of List's influence on the tariff policy of our country and of the intention of the List Society to republish whatever he may have written during his sojourn in America, this undertaking should not lack assistance in our country. Moreover, the volume which is to contain the American writings of List is to be edited by Prof. Dr. Wm. Notz, Chief, Export Division, U. S. Trade Commission, and Dean of the School of Foreign Service, Georgetown University.

Of the many remarkable Germans who came to this country in the course of the past 300 years, List was perhaps the one whose name will be remembered longest. Had he been born in England, he would have ranked with the very greatest of men of the 19th century. In his own country he was made the victim of the very same reactionary influences which forced the great Goerres to seek refuge in France. In fact, these men had much in common, especially the conviction that every barrier inimical to the restoration of a greater Germany should be removed. List undoubtedly read the *Rheinische Merkur* before it was suppressed in Wuerttemberg, and also Goerres' books on "Germany and the Revolution," and "Europe and the Revolution," which led the Prussian Government to prosecute him.

Germany's loss in the case of Friedrich List was, for a time at least, America's gain, since he put both his knowledge and experience to such good use while a resident of Pennsylvania, fruitifying economic theory and accelerating the development of industry. Both he and Cary, the only independent economist our country has

thus far produced, will, undoubtedly, be "discovered" before long. The Sinn Fein movement was not slow in perceiving how well at least List's principles would lend themselves to a plan of industrial and commercial emancipation of Ireland. For, in the last analysis, List's economic program, as applied both to his Fatherland and America, was intended to emancipate them from the fallacious reasoning that the doctrine of Free Trade, so sedulously disseminated by British economists and statesmen, was an absolute panacea to be adopted by other countries, no matter to what extent the development of their industries had been retarded.

Contemporary Opinion

A stock exchange struggle between rival groups of American and Canadian capitalists has recently taken place, with the view of securing control of the largest agricultural implement concern in the Empire. We are expected by the daily newspapers to derive satisfaction from the fact that the Canadian group won. The people who are legitimately concerned are the people who produce the implements and those who purchase and use them, but their interests did not, of course, receive one moment's consideration. Such is modern business!

The Canadian Co-Operator

* * *

The principle of toleration (in the sense in which it is accepted in the modern world, Ed. C. B. and S. J.) is an outgrowth of economic and political evolution. . . . The doctrine of tolerance grew out of theories of the Restoration economists who contended that trade could not prosper without tolerance. (Tawney: *Religion and the Rise of Capitalism*, page 10.) Tolerance was a contribution of the bourgeoisie that grew out of its economic struggle with the landed class, the aristocracy. As the sociality of the Middle Ages disappeared and individualism arose, the growing bourgeoisie found its religious defender in John Calvin. Its religious outlook gradually took on the character of its economics (ibid.), and thus we find that its early intolerance is changed into tolerance, and we discover its economists maintaining that persecution is incompatible with prosperity. This was singularly true, in the words of Tawney, "since it was on the pioneers of economic progress that persecution principally fell."

V. F. CALVERTON
on "America's Opportunism,"
in *Current History*

* * *

The people must be taught that in encouraging the centralization of their affairs in Washington they are digging the grave of the American Government as it was conceived by the Constitution makers.

They must learn that in looking to the national capital to cure their ailments they are weakening the fiber of true citizenship and destroying the self-

reliant spirit of Americanism, without which this Republic cannot endure. And we in Congress must stop heeding every little group which, like the tailors of Tooley street, petition us as 'we the people of the United States.'

This clamor for change merely for change's sake, this haphazard floundering in legislative affairs, is nowhere and in no way more pronounced than in the gradual, but certain destruction of the States and the centering of all governmental power in Washington.

In this irresponsible vandalism, the disciples of Hamilton and the apostles of Jefferson join hands. No political party in Washington seems willing to stand against this subtle revolution, against this un-American, undemocratic program.

Unless a halt is called we will have a Republic in name, but a bureaucracy in fact—the most wasteful, the most extravagant, the most demoralizing and deadly form of government which God has ever permitted to torture the human family.

SENATOR BORAH, in *The Nation's Business*

* * *

There was never worse murder done than the destruction of the English Inn; but destroyed they have been; the soul is out of them, and it is only history now (it is no longer politics) to consider the cause.

What killed the inn was capitalism, or if you like a wider term, plutocracy: the new fashion of Government in this country by a secret small group of rich men. There's another unpleasant truth for you to digest! Behind this, of course, was still a wider cause, the inability of the populace to defend their own; that mood of abject obedience which is the ruin of States.

The ruin of the inn by a few rich men began in two very separate ways, the falsification of liquor, and the buying up of the inns by the big capitalist interests of brewing and distilling, but principally of brewing.

When I was in the House of Commons, I saw and heard most good things ridiculed and evil things defended. But I remember what the House of Commons thought most impossible for all, most ridiculous, most indefensible, was a proposal for a law to examine the common beverages of the people and to punish their adulteration, their being made of false materials. There was still a remaining ghost of protest left those twenty years ago, but to the professional politician it already seemed monstrous that the English people should have any claim on him and his paymasters. What! were the rich men to be punished for selling chemicals as beer? Were the secret methods they used to be brought to light? And was the plain man to be given a voice in one of the best necessities of his life? Worst of all, were the methods by which great fortunes arise nowadays so strangely to be examined and exposed? It was an enormity! It was out of nature! Why, at this rate, you might as well have an inquiry into the bribes taken by Ministers—and that would have been the end of all things."

H. BELLOC, in *G. K.'s Weekly*.

SOCIAL REVIEW

CATHOLIC ACTION

The executive committee of the Catholic Action in Spain during a meeting recently held at Toledo, the Cardinal-Primate of Spain acting as chairman, deliberated exclusively on the organization of social forces of the Catholics of that country.

Next to the organization of the youths of Spain, the effort to organize both employers and workers in Catholic families was considered paramount, in order to oppose in an efficient manner Socialism and the spreading of its doctrines in Spain.

Seven thousand eight hundred and fifty visits were paid by sailors to the Catholic Seamen's Institute in Hill street at Glasgow, Scotland, during the year.

Forty-five semi-public concerts (in addition to various formal "sing songs") were given, and 133 whist drives were held. Three thousand seamen attended the concerts, and about 2,000 took part in the whist drives. More than thirty football matches were played. Sixty substitute seamen were given board, lodging, and other help.

Detroit has been chosen for this year's meeting, the fifth, of the Catholic Conference on Industrial Problems. It is to be held on July 1 and 2, following on the annual meeting of the National Catholic Educational Association.

The following four major subjects are to be discussed: Co-operative Relationships in Industry; The Machine Problem; Radicalism, and The Condition of Unskilled Labor. At the dinner, the closing feature of the Conference, The Social Teachings of Frederick Ozanam will constitute the subject of the chief address.

An Inter-American Catholic Congress for the study of problems which might be solved by co-operation between the Catholics of North and South America is the project suggested at a recent meeting of the General Committee of Catholic Action. Dr. Hugo Antuna, president of the Catholic Social Union of Uruguay, has been commissioned to study the question and draw up a tentative plan for the congress, which would be held in Montevideo.

The plan has met with favor in Catholic circles, and the *Tribuna Social*, official organ of the Catholic Social Union, declares that such a meeting would be not merely opportune, but that despite the difficulties which would inevitably have to overcome, it would be assured of success.

A recent declaration by the Bishop of Nancy, France, Rt. Rev. De la Celle, on the attitude of Catholic organizations toward political action, has attracted wide attention. He says:

"(1) the members of the Union should fulfill their civic obligations completely;

"(2) they should vote only for those candidates who have accepted the religious and social program of Catholics;

"(3) the 'Union catholique' should not become a political party.

"This organization will realize its program through its activities and propaganda; through conferences and lectures, and by supporting Catholic works and institutions, as also through the activity of its members in the various political parties, and, in the last analysis, through indirect action in the political realm. However, under no consideration should the 'Union catholique' ever become a political party; this organization must hold itself aloof from and stand above all parties occupying the position of purely Catholic Action."

The reasons why an International Federation of Catholic Societies, working for International justice and conciliation, had not materialized, were explained to the Catholic Council for International Relations at its annual meeting, conducted in London early in February, by Cardinal Bourne. Referring to the report of Mr. H. C. Norman, chairman of the executive of the Council on the International, his Eminence declared, the project had come up time after time during the past twenty years, and it had always failed for the same reason, "because it does not fit in with the normal, natural organization of the Catholic Church."

"If the Holy See wishes to set up an international organization, then the word will be given by the Holy See. It is not for us to anticipate the Holy See," said the Cardinal Archbishop. "To set up national organizations, under the Hierarchy, is excellent, and that these organizations should work in collaboration with one another is excellent. But the attempt to set up a great international organization has failed over and over again because it so easily impinges on the control that must belong to the Apostolic See."

MORAL STATISTICS

Divorce in Baltimore is on the increase while marriages decrease, figures of the local courts show. In 1926 only 7,529 marriages were reported as against 7,671 for the previous year, a decrease of 142. Contrary to this, 1,360 divorces—the greatest number ever granted in a single year in Baltimore—were executed by the courts last year, while in 1925 the divorces totaled 1,174, or an increase last year of 186 divorces.

"The increase of divorces and the decrease of marriages in Baltimore is not a flash in the pan," says the "Thirty-fifth Annual Report of the Commissioner of Labor and Statistics of Maryland, 1926." "The statistics compiled by the State Board of Health show that the increase and the decrease have both been of a steady nature. The total number of marriages in Baltimore were 8,239 in 1923; 7,768 in 1924; 7,671 in 1925, and 7,529 in 1926. A decrease of 710 in four years despite an estimated gain of 50,000 in population."

COMMUNIST PROPAGANDA

Speaking at Woolwich, England, recently, Sir Kingsley Wood, M. P., said there was undoubtedly growing uneasiness in the country at the spread of Communism and Bolshevism both at home and abroad. Communism, through the general strike, had just made its first big bid in England, and undoubtedly, if the revolutionary left wing could have its way, it would repeat the attempt. In

most trade union lodges—they had recently been informed on the authority of the Socialist leaders themselves—men were now working on instructions from text-books supplied by Moscow and were exploiting every grievance for their revolutionary aims. Mr. Cook was still permitted to remain the principal officer of the largest trade union in the country, notwithstanding the fact that he had just returned from Russia with the open and avowed intention of working harder for Communism than he had ever done before.

There were also the attempts made in certain quarters to poison the minds of children with Socialist and Communist doctrines. The Teachers' Labor League—still officially affiliated to Labor headquarters—had, following the example of the Russian Soviet, just advocated the abolition of religious teaching in the schools, and were talking about their right to join in the struggle to set up a Socialist Commonwealth. It was significant that the Labor Conference at Margate had proposed that "a competent workers' committee" should be set up in order to determine the part education must play in abolishing the present order of society.

GENERAL STRIKE

Commenting on the debate at the recent conference on the General Strike and on the action of the British Trade Unions with regard to the miners, the *Catholic Herald*, London, reiterates its position on the question as follows: "The General Strike was a blunder and a crime, and the Trade Union leaders showed a recovery of their senses by calling it off. The coal trouble was equally indefensible, but there the leaders showed no sense, judgment or capacity, nor were they convinced even by the facts. They led the miners to disaster. Of course, they will not admit it. Even now, Cook, home from his Russian expedition, is again proclaiming his adhesion to Communism and Bolshevism! He is still a miners' leader and is still the secretary of the ruined Miners' Federation!

"The blatant and incapable humbug would be relegated to obscurity in any ordinary rationally managed concern, but the miners seem willing to allow him to again lead them to destruction."

The *Catholic Herald* considers this attitude "another example of the 'docility' with which a flock of sheep follows the bell-wether." And it would appear to its editor "that Trade Unionism imposes a sort of paralysis upon the mentality of a vast mass of the members. It is an unhappy illustration of one of the many weaknesses of democracy."

COMMUNITY CHESTS

The Dec. issue of the *Welfare Bulletin*, published by Rev. Thomas A. Lenahan, Chaplain, The Newman, State University, Alabama, contains the following illuminating remarks regarding the Tuscaloosa, Ala., Community Chest: "Many ask that the interests of the poor be protected by divorcing poor charity from Community Chest, on account of the lack of support, by having separate organizations and drives for the poor and the noncharitable agencies. It would be cheaper."

Other paragraphs, contained in the same communication, declare: "The public will be interested in the certified audit of the Community Chest which shows from

April 1 to November 30, 1926, \$4,416.18 was used in scouting and only \$3,081.34 for general charity, forcing many citizens to give again to the poor whom the Chest did not reach. Although the Catholic Association will follow the advice of Mr. Brierton (a leading layman of Tuscaloosa) not to belong to or accept anything from the Community Chest, we appreciate the recent invitation of officials to rejoin. We shall always have an interest in the Chest and every public activity just as we donated to it even after we were forced to withdraw."

ORGANIZED LABOR

Lack of solidarity and co-operation among labor unions is pointed to in a forceful manner by one of the resolutions adopted by the International Convention of the United Mine Workers of America, held at Indianapolis recently. The declaration, submitted to the convention by the Committee on Resolutions, and adopted by that body says:

"Your committee reports that the International Officers of the United Mine Workers' of America have from time to time endeavored to bring about greater co-operation between our union and the various Brotherhood and Railroad Unions, but without success. This could be expected in view of the fact that the various Brotherhood unions do not even co-operate among themselves, as evidenced by the individual wage activities of such unions. Furthermore, they have not demonstrated any idea of co-operation; witness their persistent refusal to affiliate with the American Federation of Labor. In addition to the foregoing, the Coal River Collieries Company, which operates scab mines in West Virginia, and which is owned and controlled by members and officers of the Brotherhood of Locomotive Engineers, has refused to operate those mines on union basis."

APPRENTICESHIP

During the third annual commencement of the Cleveland Trade School, held on January 20, 155 apprentices from five building trades—bricklayers, carpenters, electricians, painters and decorators and plumbers—were given diplomas to signify their having completed the required period of indenture-ship and the practical course of study in their particular trade.

Under the Cleveland plan, every apprentice, at the end of a thirty-day trial period, is indentured to a contractor for a period of four years, excepting in the painting trade, where he serves a three-year term. During this time he must attend school four hours per week if in the bricklayer and carpenter trades, or one day of eight hours every two weeks if an electrician, a painter or a plumber. The carpenters will attend school one day every two weeks, beginning Jan. 1, 1927. For the time spent in school the apprentice is paid regular wages by his contractor. The balance of the time he works with his contractor on the job. Willful absence from school or the job, and other infractions of the rules are penalized by the apprentice committee. To insure the apprentice steady employment the year round, provision is made for a temporary transfer to another employer in case his own contractor runs short of work.

CHAIN STORES

In an address before the annual convention of the Interstate Merchants' Council, held in Chicago, Edward A. Filene, owner of a department store, Boston, warned the 2,000 store owners and executives present huge nation-wide chain store systems threatened to virtually wipe out the business of the

tail merchant. All faced the same danger from the competition of these organizations, Mr. Filene declared, unless through a co-operative organization on their own they forestalled it.

"The chain store movement is going forward by leaps and bounds," the speaker continued. "The business of the seven largest chain systems now amounts to more than \$1,000,000,000 a year. And now there is under way another and stronger competition, namely that of chains of department stores."

"This movement is only at its very beginning. The department store chain will have the same advantage over the individual department store and the small store chain that the single department store has over the individual small store."

DISHONEST PRACTICES

"Attacking the custom of physicians who take their patients to surgeons under an arrangement of splitting fees," Dr. Arthur Dean Bevan, chairman of the Council of Medical Education of the American Medical Association, speaking before its annual congress, held in February, declared that "a medical man who deceives his patients by some scheme of division of fees might just as well pick his patients' pockets."

"When I began to practice the profession of surgery the term 'division of fees' was unknown," said Doctor Bevan. "But the practice gradually grew into a monotonous thing. It has been rigorously attacked by the American Medical Association and the American College of Physicians, and I believe that the evil is diminishing. However, there are still sections where it is prevalent. The 'split-fee' system should be eliminated by drastic measures."

"Under this system," Doctor Bevan said, "there is always the temptation of the unscrupulous doctor to suggest unnecessary operations and the misuses of liquor prescription privileges."

HOUSING PROBLEM

"Tenants and representatives of tenants' organizations crowded the Aldermanic Chamber, New York City Hall, at the first session of a three-day hearing conducted recently before the State Board of Housing on the question of extending the 'emergency' rent laws. A serious situation will be caused among tenants of lower-priced apartments if the rent-control laws are allowed to lapse entirely when they expire June 1, it was testified. While there is an abundance of high-priced apartments—that is of apartments renting at \$20 a room a month and over—there is a serious shortage of living accommodations at \$12 a room and under, they said."

"New construction is almost entirely confined to high-priced apartments, it was declared, and even in districts where congestion is serious, the only new buildings are of the expensive apartment house type. "Not one single thing has been done to alleviate conditions in the lower priced tenements since the rent laws were extended a year ago," Miss Agnes M. Craig, counsel for five tenants' organizations of the Bronx, asserted."

PREVAILING RATE OF WAGES

A decision was handed down by the State Court of Appeals, New York, on Feb. 23, which upholds

the decisions of lower courts declaring the State Eight Hour and Prevailing Rate of Wages Law to be constitutional despite the decision rendered by the United States Supreme Court in the Oklahoma case and confirming its enforcement by New York City.

This decision disposes of an appeal made by public work contractors in New York City against the action of the Board of Estimate and Board of Transportation of New York City in placing in all contracts for public work on the new subway system a provision requiring the payment of the Prevailing Rate of Wages, with a method of determining such wages, and a system of arbitration between the contractor and the city authorities in cases of dispute as to these matters.

INDUSTRIAL ACCIDENTS

Accidents occurring in coal mines in the United States during the year 1926 resulted in the loss of 2,510 lives, according to statistics compiled by the Bureau of Mines, Department of Commerce, Washington. "The output of coal during the year is estimated at 663,290,000 tons; hence the fatality rate per million tons produced was 3.78 as compared with 3.84 for 1925," says the Bureau's report.

According to the same authority "an examination of the principal causes of accidents in 1926 shows a very slight reduction in the death rates per million tons from falls of roof and coal and for explosives, and a slight increase in the rates for haulage accidents and for gas and dust explosions. The rate for electricity remained unchanged."

SALVATION ARMY

Criticism of the Salvation Army's attitude towards Catholic emigrants made by a speaker at the annual meeting of the London membership of the Catholic Women's League, held on January 28, was supported by Sir J. D. Connolly, formerly Agent-General for Western Australia.

Mrs. Ernest Taylor (Liverpool), speaking at Westminster Cathedral Hall, said the Salvation Army accepted Catholic girls who were going abroad, and would not notify the League of their religion. The League in Liverpool had written to the Army authorities, but the reply was not in the League's favor.

Sir J. D. Connolly said the Salvation Army went about emigration work in a businesslike way. They made it pay. They grabbed people, and because it paid them they did not like to part with them.

CREDIT UNIONS

Answering the question "What's Become of the Loan Shark?" in the December issue of the *American Bankers' Association Journal*, Mr. Leon Henderson of the Russell Sage Foundation declares:

"Credit unions are ripe for great expansion. Observers have felt that the American temperament is unsuited for mutual loans by co-operative enterprises, such as are the customary transactions in Europe, even though the building and loan scheme of real estate loans are mutual and co-operative. Part of the restraint of growth has been due to lack of enabling legislation, which lack is being speedily remedied."

Central-Blatt and Social Justice

Als Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Place, St. Louis, Mo.

Abonnement, \$2.00 das Jahr, zahlbar im Voraus; einzelne Hefte, 20 Cents.

Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.

Abonnement auf Lebenszeit, \$50.00.

Franz Eichert (1857-1926).

Einen "santo futuro", einen zukünftigen Heiligen, nennt ihn P. Leo Schlegel, O. S. B., der Biograph so vieler neuer Heiligen. Und einen "katholischen Mann" dürfen wir ihn alle nennen—in dieser charakterlosen Zeit ein Prädikat, wie es markiger nicht zu denken ist. Was nützt der Kirche der heilige Bischof, der heilige Priester und Mönch, wenn ihr und ihrem Kulturwollen der heilige Gatte und Vater auf die Dauer fehlt. Was nützen ihr alle Orden, wenn der Orden der heiligen Familie, der Orden vom heiligen Hause von Nazareth, ihr nicht immer wieder frisches Blut zuführt. Ein Mann der "ecclesia domestica," ein katholischer Familienmensch, war Eichert und in seiner Person ein Beweis dafür, dass Familie und Genialität, Familie, Kunst und Wissenschaft sich nicht nothwendig ausschliessen.

Franz Eichert starb am 6. Juli 1926 zu Breitenfurth im Wiener Wald, dort wo die Wiener Jugend ihre Exerzitien zu machen pflegt; dort ist er auch begraben. Am 11. Februar 1927 hätte Eichert seinen 70. Geburtstag feiern sollen; hiefür war jene Festgabe "Sänger und Prophet" (Gedenkblätter zum 70. Geburtstage des Dichters Franz Eichert, hg. von den Bundesleitungen der katholischen deutschen Jugendverbände Österreichs und der Tschechoslowakei, Wien 1926, Tyrolia) bestimmt, die Eichert zwar nicht mehr sah, die der Nachwelt jedoch das beste Bild bietet von Eicherts Wollen und Wirken. Sie enthält vor allem Eicherts Selbstbiographie, das Muster einer schlichten, einfachen, zugleich ernsten, selbstkritischen Darstellung eines Lebens von entscheidender kulturhistorischer Bedeutung. Ferner haben die Herausgeber eine mustergiltige Auslese aus Eicherts Gedichten getroffen, aus den "Kreuzliedern," aus "Kreuzesminne," "Höhenfeuer," "Alpenglühn," "Mein Österreich," sowie aus den unveröffentlichten Schätzen. Endlich haben Eicherts Freunde und Verehrer Urtheile über den Meister zusammengetragen, die ein geschlossenes Bild bieten, so u. a. P. Heinrich Abel S. J., der inzwischen gleichfalls verstorbene Wiener Männerapostel der Luegerzeit, Hermann Bahr, P. Maurus Carnot O. S. B., Joseph Eberle, Friedrich Funder, M. E. delle Grazie, Enrica von Handel-Mazetti, Richard Kralik, P. Albert Kuhn O. S. B., Joseph August Lux, Robert Mäder, Friedrich Muckermann S. J., Anton Müller (Br. Willram), Joseph Neumair, Wilhelm Oehl, P. Alois Pichler C. Ss. R., Ansgar Pöllmann, P. Leo Schlegel O. S. B., Friedrich Schreyvogel, Otto Walter. Ich

selbst habe mich in einem das Buch beschliessenden Beitrag, der nur leider manche Druckfehler aufweist, über die Bedeutung Eicherts vom Standpunkt der Kultur- und Sozialgeschichte Österreichs ausgesprochen. Wer Eichert kennen lernen will, wird zu diesem Buche, das seine Selbstbiographie enthält und das ihn im Spiegel seiner katholischen Zeitgenossen und Jünger zeigt, greifen müssen.

Franz Eichert war der Hauptschriftleiter des seinerzeitigen "Gral". Mit Eduard Hlatky, Karl Domanig, Adam Trabert, Richard Kralik bildete er den sogenannten Wiener "Gralbund", der in den "Literaturstreit" der Vorkriegszeit eingriff. Von den fünf Schöpfern des Gralbundes lebt heute nur mehr Kralik. Das integrale Gralprogramm verkündete die Einheit des Guten, Wahren, Schönen; in diesem Sinne hat es z. B. Caspar Decurtins, der Schweizer Vorkämpfer des Gralgedankens, verstanden, ebenso auch Papst Pius X. in seinem Brief an Eichert (v. 16. Februar 1911). Die interkonfessionelle Richtung hingegen, die vor allem das "Hochland" und "Über den Wassern" vertraten, suchte das Wesen der Kunst zu sehr in der blossen Form; sie vergass, dass der Katholizismus entweder lebensgestaltend ist oder nicht ist, dass es daher Kunst, Wissenschaft, Kultur "jenseits von Gut und Böse" prinzipiell nicht giebt. In diesem Literaturstreit zeigt sich freilich nur ein Seitenstück zu den politischen und sozialen Kämpfen der Katholiken Mitteleuropas vor dem Kriege. Die österreichische Richtung, die in einer katholischen Kultur wurzelte, orientierte sich römisch-katholisch. Die deutsch-ländische Richtung hingegen liess sich von dem preussisch-protestantischen Milieu beeinflussen, in dem sie drinnen stand.

So stark Eichert freilich für ein katholisches Kulturprogramm kämpfte und der Irrlehre, Katholizismus und Kultur, Kirche und Kunst, Christenthum und Wissenschaft hätten nichts miteinander zu thun, entgegenwirkte, so klar war er, der gottbegnadete Dichter, sich, dass die Kirche die Kultur, Kunst, Wissenschaft nicht braucht, dass sie ihrer nicht wesentlich bedarf, dass die vielmehr auch ohne diese Werthe Kirche, Heilsbringerin par excellence, ist und bleibt. Er hat diesen Gedanken noch in seinen letzten Studien im "Wiener Kirchenblatt" in ergreifender Weise dargestellt. Die Kirche ist nicht die Magd der Kultur; sie schafft Kultur, weil sie die Seelen rettet und weil sie nichts anderes will, als Seelen retten. Das Feuer aber, das sie in die erretteten Seele wirft, entzündet in diesen, soferne sie in der Welt bleiben und der Menschheit dienen, das katholische Verlangen, den katholischen Trieb, katholische Kultur zu bauen. Eichert hat diese Probleme, vor denen die gebildeten Katholiken Mitteleuropas stehen, in diesen Jahren, wie es scheint, ernsthafter denn je zuvor (Problem der sogenannten "Eigengesetzlichkeit der Kultursachgebiete"!), in seinem Leben gelöst; seine Selbstbiographie giebt davon wunderbar Zeugnis. Er wird uns Jüngeren, die wir in eine ungewisse Zukunft hineinschreiten und nicht ahnen, welche Fragen sich noch vor unseren Schritten aufthürmen

werden, immer das Vorbild eines Mannes sein, der „lichten, einfachen, österreichischen Sinnes, fromm und bieder“, die schwersten Kulturprobleme, die ihm sein Lebensgang stellte, tiefgründig ins letzte löste; wer ihm anhängt im Geiste und in Vertrauen auf seinen Beistand, der wird niemals ganz sich in Irrwege verstricken können.

Das Wesentliche der Eichertschen Lyrik war, dass sie soziale, vaterländische, „politische“ Kunst im höchsten Verstande ist, wie schliesslich die grosse Kunst aller Zeiten und Völker. Eicherts Erstlingswerke lebten aus der Kraft der christlich-sozialen Bewegung der 90er Jahre, aus dem Geiste Vogelwangs und Luegers. Er war einer von jenen, die der politische Katholizismus hingeführt hat zum religiösen Katholizismus. Später läuterte sich seine Muse immer mehr, die soziale Note jedoch blieb ihr. So entsand das klassische Gedicht „Gerechtigkeit“, das sich nicht nur die Welt erobert hat, sondern mehr als dies, das auch die mehr moderne Richtung des mitteleuropäischen Katholizismus willig sich einverleibte, so P. Heinrich Pesch S. J., der daraus das Motto für sein „Lehrbuch der Nationalökonomie“ nahm—ein Symbol für die versöhnende Kraft der wahren Kunst! „Politisch“ im höchsten Sinne, wirklichkeitsbezogen, von den brennendsten Problemen des Volkes bewegt, blieb Eicherts Kunst bis ans Ende. Seine schmerzdurchzitterten Lieder „Am Grabe des Martyrerkaisers“ und „Erbe“ legen davon Zeugnis ab. . . .

Es gibt keine Kultur ohne Kunst, desgleichen keine Kulturbewegung ohne schaffende Künstler, die daran theilhaben. Die katholische Renaissance um die Jahrhundertwende, welche die Luegerbewegung in Österreich auslöste, trug der Gralbewegung auf starken Schultern. Eichert und Kralik sind die in erster Linie führenden Namen. Hat auch der Gral im Augenblick keine direkte Fortsetzung in seiner Richtung, keine Schule, wenden sich vielmehr in der Gegenwart die vom Gralprogramm begeisterten Kräfte mehr den soziologischen Problemen, weniger den literarischen zu, so ist es doch nur eine Frage der Zeit, wann auch auf unmittelbar literarischem Gebiete der Gralgedanke sich wieder in den Vordergrund schieben wird. Georg Moenius hat unlängst in J. Eberles „Schönerer Zukunft“ mit Recht darauf verwiesen, dass der Literaturkampf noch nicht zu Ende sei, dass er nur in neuen Formen von einer neuen Generation weitergeführt werden müsse. Moenius, der Verfasser eines Italienbuches hoher Klasse (Verlag Herder), wird sicherlich selbst einmal zu jenen gehören, welche die Traditionen des Gral in neuer Form fortführen werden. In der Gegenwart ist es in erster Linie Joseph August Lux, der im Sinne des Gralprogramms wirkt. „Ein Jahrtausend deutscher Romantik“ (Zur Revision der deutschen Literaturaffassung) (Wien 1925, Tyrolia) ist ein Buch, das die katholisch-österreichische Kultur- und Literaturtheorie so kräftig herausstellt wie wenige Bücher im letzten Halbjahrhundert, und wie vielleicht, von Kralik abgesehen, kein einziger Verfasser. Die „Wanderung

zu Gott“ (Die Geschichte einer Heimkehr. Paderborn, 1926, Ferdinand Schöningh) zeigt, dass Lux in ernstem Ringen zu Gott und zur katholischen Kirche zurückgefunden hat und nunmehr bewusstermassen von dorthier die Kunst und Literatur bemisst.

Es ist interessant die Lebensschicksale der Graldichter, sowohl Eicherts wie Luxens, zu vergleichen mit einer Persönlichkeit, die vor drei Jahrzehnten Deutschland in Athem hielt und deren Werk Massenaufgaben erlebte, mit dem Rembrandtdeutschen Julius Langbehn. Eben ist im Mannes erschienen aus der Feder seines Freundes Verlag Herder die erste Biographie dieses seltsamen Benedikt Momme Nissen (Freiburg i. Br. 1926, 11.-15. Tausend). Beide Freunde haben durch den Einfluss Österreichs, speziell Wiens, und der romanischen Kulturen, sowie durch die geistliche Kraft der Seherin von Dülmen, Anna Katharina Emmerick, heimgefunden; Nissen ist inzwischen Dominikaner geworden. Während es die Österreicher verhältnismässig leicht hatten den heiligen Gral wiederzufinden, ist der Weg, den die nordischen, dem Protestantismus und nordischem Rassenstolz zugleich verpflichteten Menschen gehen müssen, dornig und steil, der Weg einer sozusagen vollkommenen Umkehr. Und während die Österreicher heimgeliegt auch schon den ganzen, konsequenten, integralen Katholizismus vertreten, Eichert wie Lux, kommen die nordischen Menschen kaum mehr völlig aus ihrer Rassenideologie heraus. Wenn wir uns nach Führen in die Zukunft umsehen, so müssen wir doch Eichert und den Männern vom heiligen Gral den Vorzug geben, denn ihre Genialität wurzelt im Boden einer katholischen Kultur, in der heimathlichen Erde und in der Familie. Der Rembrandtdeutsche hingegen kann nur Vorbild sein in seinem Sehnen und in der Rücksichtslosigkeit, mit der er als Katholik daran ging, den alten Adam auszuziehen. Von seinem Lebenswerk hat er kaum etwas in den Katholizismus mit herübernehmen können. Das Urtheil, dass neben H. St. Chamberlains „Grundlagen des 19. Jahrhunderts“ und O. Spenglers „Untergang des Abendlandes“, Julius Langbehns „Rembrandt als Erzieher“, eines der drei gefährlichsten Bücher der neueren deutschen Literatur ist (Moenius), ist nicht zu scharf, wenn man bedenkt, dass es in seiner Wirkung kaum jemand zum Katholizismus hingeführt hat, wohl aber weite Kreise des deutschen Volkes in ihrem Auserwählungsdünkel bestärken musste. Momme Nissen ist freilich bemüht, in erster Linie das Ringen des Rembrandtdeutschen herauszuarbeiten und die Logik dieses Lebensschicksales, sein Münden im Katholizismus, darzulegen. Er sollte jedoch in einer neuen Auflage noch deutlicher den Irrweg zeigen, den Langbehn ging, als er einerseits sein Lebenswerk einer so a-sozialen Lebenshaltung abtrotzen wollte, andererseits es so sehr im nationalen, ja im Rassenprinzip verwurzelte.

So gewinnt Eichert in der Masse, als man ihn in Vergleich stellt mit Zeitgenossen, die einem anderen Kulturkreis entstammen. Eichert war durch und durch Österreicher, d. h. übernational; in seinem

Herzen hatten alle Völker und Rassen Platz. Ein Sohn der Sudetenländer (Böhmen) sah er in der Zusammenarbeit der Nationen das katholische Ideal. Immer sah er über die engen, von Rasse und Sprache gezogenen Grenzen hinaus. Wenn ich an diesem Orte seiner in Ehrfurcht und Dankbarkeit als eines der entscheidendsten Förderer meiner geistigen Entwicklung gedenke—ich schreibe diese Zeilen am Lourdesfest (11. Februar) 1927, d. i. am 70. Geburtstag Eicherts!—so nicht zuletzt auch deshalb, weil er es war, der 1921 meine Mitarbeit am "Centralblatt" vermittelte und damit die Basis dafür legte, dass ich seit nunmehr sieben Jahren in diesen Spalten zu Worte komme.

DR. ERNST KARL WINTER (WIEN).

Historische Gestalten und Bewegungen.

VII.

Sozialpolitische Betrachtungen.

Den vom hochwst. Erzbischof von Köln, Kardinal Schulte, im "Kirchlichen Anzeiger" seiner Erzdiözese vom 15. Jan. d. J. veröffentlichten "Richtlinien zur sozialen Verständigung" gebührt in unserem Lande um so mehr Beachtung, weil es heute das klassische Land reinkapitalistischer Erwerbsart ist. Zudem vergisst auch der Katholik in dem vom Geiste des Kapitalismus beherrschten Erwerbsleben nur zu leicht jene Richtlinien der Moral, die einst seine Vorväter befolgten in ihrer vom Geiste des Christenthums erfüllten Umwelt.

Die Darlegungen des Kardinal Schulte zerfallen in eine Einleitung und zwei gesonderte Theile. Es ist besonders der zweite Theil, der wie eine Botschaft aus einer anderen Welt an jener Ohren klingen wird, die noch immer in den Fallstricken der die Selbstsucht zu einem wohlthätigen Prinzip erhebenden Wirtschaftslehren liegen. Eben sowohl wie in Europa erheischt daher die Stunde bei uns, "mit Ernst diesen Abirrungen entgegenzuwirken." "Mit aller Klarheit müssen die Gefahren erkannt werden," erklärt das Schreiben, ein ernster Mahnruf an das christliche Gewissen, mit einem System zu brechen, das Profit und Kapital, und nicht die Wohlfahrt der Bürger zum obersten Zweck wirtschaftlicher Arbeit macht. Daher, fährt Kardinal Schulte fort, sei vom christlichen Standpunkte aus folgendes zu beachten:

"1. Auch irdische Güter sind Geschenke Gottes. Eine Versündigung tritt erst durch den falschen Gebrauch ein. So liegt auch die heutige Wirtschaftsordnung, sofern sie die technischen Fortschritte der Gütererzeugung darstellt, wie alle gewesenen und kommenden Wirtschaftsordnungen im Plane der Vorsehung. Versuche, durch Zurückführung früherer Wirtschaftsformen eine Heilung der Zeitschäden bewirken zu können, wären thöricht.

"2. Darum sei nochmals mit möglichster Klarheit ausgesprochen, dass die auf Kapitalverwendung und Kapitalvermehrung eingestellte Wirtschaftsordnung vom christlichen Standpunkte aus nicht zu verwerfen ist, dass aber ihr höchstes und letztes Ziel jene Befriedigung der Lebensbedürfnisse eines Volkes bleiben muss, die am ehesten geistige und sittliche Höherführung verbürgt. Unter diesem Gesichtspunkte hat der Unternehmungsgeist, insofern er sich in Wagemuth, Eifer für die Förderung des eigenen und allgemeinen Wohles, Selbstverantwortung und Erkenntnis der zu erfüllenden Aufgaben äussert, seinen hohen sittlichen Werth.

"3. Die Kirche lässt deshalb unzweideutig erkennen, dass ihre Mahnungen nur die Überwindung der durch die menschliche Unvollkommenheit immer wieder entstehenden Missbräuche der Wirtschaftsordnung und eine Rettung aus den heutigen Zuständen bezwecken. Sie muss diese um so mehr erkennen lassen, als irgeleitetete und glaubensfeindliche Bestrebungen eine Besserung zu erringen hoffen durch eine rein mechanische Beseitigung der gegenwärtigen kapitalistischen Wirtschaftsordnung. Es muss der Anschein vermieden werden, mit diesen Bestrebungen irgendwie übereinzustimmen. Deshalb müssen auch Wortprägungen, die zu einer solchen Meinung Anlass geben können, möglichst vermieden werden. Das Kapital als Träger der Wirtschaftsordnung, der Kapitalismus als technisches Wirtschaftssystem, sind zu unterscheiden von der Gesinnung, die einseitig der Erwerbung und Nutzung von Kapital auf Kosten der höheren Menschheitsziele dient. Der Ausdruck "kapitalistische Gesinnung" bezeichnet diese Geistesrichtung nicht hinreichend deutlich, weil darunter zu leicht auch jene Auffassung verstanden wird, welche im Gegensatz zu den Kommunisten das gegenwärtige kapitalistische Wirtschaftssystem beibehalten wissen will.

"Wir bezeichnen deshalb," fährt Kardinal Schulte fort, "die Erwerbssucht, welche die wirtschaftliche Thätigkeit ausschliesslich als ein Mittel betrachtet, um durch Kapitalerwerb höheren Lebensgenuss oder höhere gesellschaftliche oder wirtschaftliche Macht zu erringen, jene Gewinnsucht, die lediglich danach trachtet, weiter zu gewinnen, ohne Rücksicht auf das Schicksal der in ihrem Diensteschaffenden Menschen, jene Ichsucht, die den Bestrebungen geistiger und sittlicher Vervollkommnung gleichgültig gegenübersteht und keine Verpflichtung gegenüber der Gesellschaft, der Menschheit anerkennt, als "Mammonismus." Ihm ist die Produktion Selbstzweck. Er ist der Geist des Erwerbs um des Erwerbens willen, des Gewinnes lediglich um des Gewinnens willen, der Inbegriff aller Missstände, die sich infolge der missbräuchlichen Anwendung der kapitalistischen Wirtschafts-

hnung ergeben. Dieser Geist und seine Auswirkungen werden verloren. Er hat insofern eine besondere Genügsamkeit, als man sich bestrebt, ihn für die wirtschaftliche Bethätigung des Menschen als äußerlich gerechtfertigt hinzustellen. Der geistige Materialismus bemächtigt sich der geworbenen Wirtschaftsordnung, um sich mit ihrer Hilfe gerade den arbeitsamen Menschen dienstbar zu machen, indem er Ethik und Wirtschaft trennen sucht. Die Kirche wird diesen Abirrungen menschlicher Gesinnung mit aller Schärfe entgegenzutreten müssen, denn sonst würden bei der Bedeutung der wirtschaftlichen Verhältnisse für das staatliche und gesellschaftliche Leben solche Anschauungen die Religion schliesslich zu einem nur äusseren Bekenntnis herabdrücken.

“4. Die Kirche wird andererseits die rechte Gesinnung für die wirtschaftliche Bethätigung zu pflegen suchen. Der wirtschaftende Mensch, ob Arbeiter oder Arbeitnehmer ist, muss seine Thätigkeit auffassen als eine ihm von Gott in der Volksgemeinschaft zuertheilte Aufgabe. Dadurch bethätigt der Mensch seine Liebe zu Gott, dass er auf den Plan der göttlichen Vorsehung bereitwilligst eingeht. Er bebauet die Erde und macht sie euch unterthan. Er heisst das göttliche Gebot unmittelbar nach dem Menschenfalle; ‘suchet zuerst das Reich Gottes und eine Gerechtigkeit,’ fügte der Heiland hinzu. Und seid Kinder eures Vaters im Himmel,’ das heisst, es reiche einer dem anderen die helfende Hand, um zu diesem Ziele zu gelangen, ist die weitere Mahnung des göttlichen Heilandes und der tiefere Sinn des Gebotes der Nächstenliebe.

“In diesem Sinne aufgefasst,” heisst es zum Schluss, “wird die wirtschaftliche Thätigkeit zu einem Erwerb zu einem Beruf. Erfüllt man christlichen Berufsgeiste wird der Landmann nicht bloss der Preise wegen möglichst hohe Erträge dem Boden abringen, sondern aus heiliger Sorge um die Ernährung seiner Volksgenossen; wird der Unternehmer nicht nur auf die höchste Rentabilität seines Betriebes schauen, sondern darauf, dass das Gewerbe die Volkswirtschaft mit dem Nöthigen versorgt und die in ihm beschäftigten Arbeiter in Fleiss und Gewissenhaftigkeit die höchstqualifizierte Arbeit leisten.”

Man ruft so oft in unseren Kreisen nach einem Programm. Diese Richtlinien enthalten alles, wozu wir bedürfen. Sie sind in ihrer Art eben so klar und folgerichtig zwingend wie das Kommunistische Manifest eines Karl Marx. Zweifelhaft ist, ob sie ebenso revolutionär wirken werden wie dieses. Sauerteig und Dynamit wirken nicht nach den gleichen Gesetzen. Liessen sich opferwillige und für die Wahrheit begeisterte Katholiken bereit finden, die nun von Kardinal Schulte ausgesprochenen Grundsätze in den Denkgeist

der Massen einzukneten, so könnte ihre Thätigkeit zu einem jener heilsamen Gährungsprozesse führen, wie der es war, den die franziskanische Bewegung im Mittelalter bewirkte.

Unstreitig liegt, wie auch damals, etwas in der Luft, das man einstweilen in unserem Lande Demokratisierung der Industrie nennt. Es ist das jedoch nichts als die Verkörperung der Forderung der Angehörigen des vierten Standes, bestehend aus den besser bezahlten gelernten und angelernten Arbeitern, sich an der Herrschaft des Kapitals beteiligen zu dürfen. An der Wurzel des Übels, an dem die kapitalistische Gesellschaft krankt, wird dadurch nichts geändert werden, dass der dritte Stand den vierten Stand wird näher an den Spülichttrog heranlassen müssen, nach Carlyle der Inbegriff aller Wünsche der von der Selbstsucht beherrschten Menschen unserer Zeit.

Was da im Zug ist, muss geistig befruchtet werden; erlöst werden aus der Unklammerung jener Grundsätze, die dem modernen Kapitalismus seine der christlichen Moral widersprechende Eigengesetzlichkeit aufgezwungen haben. Hier müssen Katholiken ganze Arbeit leisten wenn die heutigen Kulturvölker nicht ähnlichen Zuständen anheimfallen sollen, wie jene, an denen die Städterepubliken Griechenlands zu Grunde gingen.

F. P. K.

Ein “modernes” Maerchen.

Der Satan hatte eines Tages seine Heerschaaren zur Rechenschaft heimbefohlen. Laut rühmten sich diese ihrer Religionsverfolgungen, der Kriegshetze unter den Völkern, der Revolutionen, der Verbreitung des Goldenen-Kalb-Kultes, der Vergiftung des Brunnens, aus dem Kunst und Wissenschaften schöpfen, und des Jungquells edler, christlicher Sitte und noch einer Menge anderer teuflischer Werke. Anscheinend bescheiden im Hintergrunde stand ein kleines Teufelchen, ganz mit Tintenklexen beschmiert, in der nervös zuckenden Hand eine Feder. “Nun”, fragte Satan, “was hast denn du vollbracht?” Der Kleine antwortete: “Ich habe zu allen den Grossthaten meiner hohen Herren Kollegen geholfen.” Entrüstet schrien diese durcheinander: “Ha, Knirps, wir haben dich nirgends gesehen. . . .” “Das glaub’ ich wohl, denn ich sass Tag und Nacht in der Stube der schwarzen Kunst (Buchdruckerei) und warf in Millionen von Blättern und Schriften eure höllischen Pläne unter das Volk.” Da belobte ihn der alte Teufel und ertheilte ihm den Siegespreis.

Zur selben Zeit stand der Schutzengel der guten Presse vor Gottvaters Thron, müde und abgehetzt, mit zerrauten Flügeln. “Warum erscheinst du nicht festlich gekleidet?” fragte ihn Gottvater. “Ach ich bin so arm geworden.” “Hat dir denn das christliche Volk nicht geholfen?” “Nein”, sprach der Engel beschämt und traurig, “dies Volk gab sein Geld den—anderen; mich liess es darben oder wünschte mir: Vergelt’s Gott!” . . .

FRANZ LEHNER.

Cluny, in Southern Illinois, a One-Time Benedictine Priory II.

Rev. Engelbert Leist was born at Bethlehem, O., on October 4, 1845. He was a mature man when he knocked at the gate of St. Vincent's seeking admission to the Order and to the priesthood. Being the butt of much teasing by his younger fellow students caused him no small annoyance, and his studies were rendered difficult by his advanced years. Nevertheless he achieved his purpose and made his profession on July 16, 1873. When he was ordained to the priesthood on April 23, 1878, he had already entered his 33rd year. Three years later he was sent to his beloved Wetaug, where he continued for twenty years to make a constant sacrifice to God of all his best energies for the good of the Order. Of gigantic stature and endowed with tremendous physical strength, he was able to withstand the well nigh tropical heat of the southern Illinois bottom and swamp country, as well as the moist climate, aggravated by the malaria germs that were a common menace. Interpreting literally the words of the Father of his Order, St. Benedict: "They are then true monks when they live by the labor of their hands, even as our Fathers and the Apostles lived," Father Engelbert always displayed a special devotion to manual labor and to agriculture. In order to provide sustenance for himself and those entrusted to his care, he carried eggs to Cairo and sold them. Since he was able, by virtue of his congenial bearing, to win friends everywhere, and consequently also among the train crews of the Illinois Central, it soon became unnecessary for him to walk the mile and a half to the station at Wetaug to board the train; at his signal the train would stop to let him on at the Benedictine property. Although he made no pretense at great knowledge he nevertheless, being a practical man, was able to preach well in English and German, and was much sought as a Father Confessor. While his interests were wholly centered in his work in Wetaug he nevertheless could not make up his mind to attach himself to the new monastery when it was finally founded in 1892. He remained there, however, to give what help he could, until the summer of 1900, when Archabbot Leander Schnerr recalled him to St. Vincent's. He then labored for some 10 years as chaplain to the Little Sisters of the Poor on the North Side, Pittsburgh, apparently ever homesick for Cluny; the last years of his life, during which he frequently was ill, he spent in the Archabbey, where he died on October 30, 1919.

On January 7, 1887, the Holy See divided the diocese of Alton and erected the new see of Belleville, the first Bishop, Johannes Janssen, being consecrated April 25, 1888. Southern Illinois, and consequently also Wetaug, was apportioned to the new diocese.

We now come to the actual founding of the monastery of Cluny. As we have seen, all the conditions for the establishment of a Benedictine mon-

astery had been fulfilled at Wetaug. Archabbot Wimmer had acquired property and merely awaited a favorable opportunity to realize his wish. Father Engelbert and several Brothers were already on the grounds. A small parish had been established and a church had been built. The parishes at Anna and Cobden, not too remote from Wetaug, had a Benedictine Father as pastor. The monastery farm could, under good management, be made to yield adequate means of subsistence for a small community of monks. Unfortunately the death of Archabbot Wimmer, which occurred on December 8, 1887, delayed the execution of the plan. Other difficulties, such as the inadequate number of priests at St. Vincent's, the unhealthy climate at Wetaug, the unfavorable prospects of securing opportunities for the monks to assist in parish work, and other untoward circumstances may have hampered the execution of the project. Yet the founding of the monastery was perfected. In December, 1891, Father Engelbert visited St. Vincent's Archabbey and reported on conditions obtaining in his field of labor. At the same time Archabbot Andreas Hintenach, Archabbot Wimmer's successor, called a conference of the Seniors of the Archabbey and commissioned Father Oswald Moosmueller, O. S. B., to found a monastery at Wetaug. Toward the end of the same year (December, 1891) he addressed a letter to Bishop Janssen, requesting permission to perfect the founding. This communication remained unanswered, so that the Archabbot found himself obliged to repeat his request.

As soon as Father Oswald had received his commission he undertook the steps necessary to carry it into effect. Being gifted with a talent for writing, he saw a long-cherished ambition being realized. He believed he could serve the new project best by undertaking a good work that would exert a wholesome influence in various directions; therefore he decided to found a monthly religious publication, to which he gave the name *Die Legende*. As early as March he solicited subscriptions, the first subscribers listed in his books being Rev. Hermann Ferneding, Very Rev. Anton Scheideler, Rev. Wm. F. Seibertz, and Rev. Utto Huber. On July 22, 1892, shortly after Archabbot Andreas had resigned from office, Father Oswald left St. Vincent accompanied by two scholars, Rudolph Rupprecht and Erhard Wiesneth, obtained fifty subscribers for *Die Legende* in Alleghany, journeyed to Chicago, arrived at Anna July 1, and the same day reached Wetaug, the scene of his later labors, which he was not to leave until his blessed death on January 10, 1901. July 20, 1892, the longed-for document from Bishop Janssen, formally allowing the founding of the monastery in his diocese, was received at Wetaug, and the same day the petition requesting confirmation was sent to Rome. The Holy See granted the petition by a decree dated August 30, 1892, conferred upon the new foundation the rank of an independent priory and recognized Father Oswald as its first canonically established prior. On July 27 two additional

holastics, John Heinzlmeier and F. Robert Reitmeier, accompanied by a lay brother, Br. Alphonse, arrived at Wetaug from St. Vincent's; the latter, however, returned to the Archabbey on October 1.

Since the buildings erected on the grounds, all frame and plain board structures, were entirely inadequate for the purposes of the monastery, Father Oswald immediately began to build a new residence. As early as August 17 the monastery sawmill was put in operation to trim the timber for the new building, likewise a frame structure. By March 25, 1893, the work had progressed so far that on that day choir services, previously conducted in St. Joseph's church, could be held in it for the first time. The altar for the chapel, formerly in St. Joseph Church, Chicago, was delivered at Wetaug March 28. (This altar is now in the sacristy of St. Peter's Cathedral, Muenster, Sask., Canada). On the eve of Easter Sunday, April 2, 1893, the removal from former quarters had been perfected, and on Easter Day the community partook of its first meal in the new building. Up until this time they had been compelled to live in an ordinary farm house, containing four rooms and an attic. The new convent, however, had ten rooms, a large dining-room, a library, a spacious classroom, a roomy chapel, two sizable dormitories, and an attic. It is a two-story structure, 60x70 feet, and is surmounted by a modest tower. Father Prior Oswald named his monastery Cluny, in memory of that world-renowned Cluny (also written Clugny) in France, which had rendered such signal services to the Church, had produced many Saints and had given the Church several Popes. In an article published in his *Legende* (Vol. I., p. 101) Fr. Oswald describes the Elder Cluny in France and tells why he had selected this name for the new monastery.

On May 22, 1893, the priory was legally incorporated under the title "The Benedictine Order in Illinois" and was empowered to confer upon students the usual academic degrees. The incorporators named in the charter are: Oswald Moosmueller, Bruno Riss, and Macarius Schmitt. Father Bruno, once a well-known pioneer priest, active particularly in Minnesota, had attached himself to the monastery, and Father Macarius intended to do likewise. Both labored for Cluny, solicited subscriptions for the *Legende*, and contributed financially toward the support of the monastery. Fr. Bruno resided at Cluny for a while in October, 1892, and there planted a number of vines and trees; after a brief sojourn, however, he left and was active in a number of parishes in Central Illinois; his last field of activity was LaSalle, where he died on February 2, 1900. Fr. Marcarius visited Cluny on August 14, 1893, but left on the 16th of the same month, attaching himself to a new foundation of the Order in Bahia, South America. Father Eberhard Gahr, O. S. B., had also joined the monastery, later going to St. Vincent's. The writer of this report saw him only once at Cluny, sometime between the 11th and the 20th of February, 1898. On Quinquagesima Sunday he sang high mass and preached on charity.

Before continuing with our report, we feel impelled, by a sense of duty, to portray to posterity the saintly Father Prior Oswald; after that we shall return to our Cluny.

Rev. Oswald Moosmueller, O. S. B., was born February 26, 1832, at Aidling, a village in the diocese of Augsburg in Bavaria, as the son of a wealthy forester. He began his studies at the famous abbey of Metten, where he learned of the founding of St. Vincent's by Fr. Boniface Wimmer, to which he resolved to attach himself. He arrived at St. Vincent's on May 18, 1852, made his profession on January 14, 1855, and was ordained to the priesthood on May 18, 1856. His first appointment was at Carrolltown, Pa.; later he was assistant to Vicar General Raffener in Williamsburg, Brooklyn, N. Y. On February 13, 1858, he came to Covington, Ky., as the first member of his order, to take charge of St. Joseph parish. Later Abbot Boniface sent him to Sandwich in the diocese of London, Ontario, Canada, commissioning him to found a College, which project, however, failed of execution; upon his return he journeyed to Brazil to assist the Portuguese Benedictines laboring there. He frequently related how God had repeatedly preserved his life from evident danger while engaged there. He was prior and pastor of St. Mary's parish in Newark, N. J., from November, 1863, till October, 1866. About this time Abbot Boniface acquired the St. Elizabeth House of Studies in Rome, for the purpose of providing opportunity for some of his young monks to become excellent theologians, and teachers at his seminary. Appointed first Rector of this institution, and Procurator of the American-Cassinese Congregation of the Benedictine Order with the Holy See, Fr. Oswald left for the Eternal City on October 20, 1866, accompanied by Fathers Hilarius Pfraengle, Abbot of St. Mary's, Newark, Innocent Wolf, who became Abbot of St. Benedict's, Atchison, Kas., and Adalbert Mueller. But when in 1870, after the invasion of Rome by the Italian troops, conditions in church affairs became troubled, Abbot Boniface deemed it advisable to recall his monks to the United States, and on July 25, 1871, made Father Oswald Prior and Procurator of St. Vincent's. In 1875 Fr. Oswald was sent to Atchison, Kas., where difficulties had arisen in connection with the building of a church. He met with such success in the mission assigned to him that, two years later, the monastery could be raised to the rank of an abbey. During the ten years following he was unceasingly active in missionary labors among the Negroes of Savannah, Ga. The Negroes were extremely grateful to him for his unselfish labors in their behalf, and, after his death, erected a handsome marble tablet in his memory. When the election of an Abbot for the new Abbey of Our Lady of Perpetual Help, at Belmont, N. C., took place on February 11, 1885, the choice fell upon Father Oswald; however, in his humility, he declined the office. He next was appointed Prior of St. Vincent's by Abbot Andreas Hintenach,

elected to succeed Archabbot Boniface after the latter's death on December 8, 1887. During the scholastic year 1891-92, until his departure for Wetaug, he was Rector of the Seminary at St. Vincent's and Professor of History.

Father Oswald was an exemplary son of St. Benedict, distinguished by piety and learning. As superior, he led those entrusted to his charge to good deeds more by example than by word of mouth. The principal trait of his character was meekness; he was incapable of harshly admonishing anyone guilty of error; always serious, he nevertheless was kind and amiable toward everyone, and, although always suffering (for a number of years swollen feet caused him great pain), he was never impatient. He attended the common community exercises regularly until the day before his death. When on that day he found he could no longer walk he induced Joseph Reinke, a student, to carry him, as best he could, into the chapel so that he might be present at the recitation of the Little Hours. Moreover he insisted that choir services, in fact all religious services and all conventual exercises, be observed according to the prescribed order, notwithstanding the poverty and smallness of his monastery. Although at times as few as four persons were present in the choir, nevertheless each day conventual mass, Vespers and Compline were chanted, without an organ, in the humble chapel. Thus he showed in deed what can be accomplished by a firm determination. Further, spiritual reading was held in his presence each day. At meals no interruption was permitted in the reading. At table he practiced the greatest moderation; his evening meal ordinarily consisted of a slice of bread and some milk. Wine and beer he did not tolerate on the premises. He likewise avoided the use of tobacco in every form. Furthermore he practiced the greatest mortification in regard to sleep. When the writer of this report arrived at Cluny on August 28, 1895, Father Oswald gave him his bed, and from that day forward never again slept in a bed, not even using a straw mattress. Thus he was obliged to sleep either sitting in a rocking chair, or stretched out on the floor. From early morning till late at night he employed every moment, not devoted to his religious devotions, for the promotion of his literary labors. In addition, he conducted classes several hours each day and also attended to the parish duties in Wetaug. He celebrated mass in the presence of the parish the first time on July 31, 1892, the collection on that day being 71 cents, as we note from the records. Because the parish was so very small, numbering as it did only seven families, it sometimes happened, especially when the weather was unfavorable, that as few as three persons appeared on Sundays for services; yet Father Prior Oswald was there and omitted neither mass nor sermon nor rosary. He usually covered the mile and a half between the monastery and the parish church on horseback.

Besides the duties enumerated he bore the burden of care for his household, consisting of 25-30 persons. He was sincerely devoted to the practice of

moderation, of monastic poverty and generosity; more than once he was seen mending his clothing and socks with needle and thread or yarn; yet with a joyful heart and, notwithstanding the poverty of the community, he gave generously to all, as far as the means of the priory allowed. Thus on May 9, 1897, he gave no less than 20 tramps a meal. In addition, he studied and wrote constantly, applying himself particularly to the study of Church History. He was greatly aided by his talent for languages. Latin came almost as readily to his tongue and pen as did English and German, and in September and October, 1897, he preached to a group of Italian laborers in their mother tongue. It would lead us too far astray were we to go into detail concerning his literary labors. In the course of the years 1867-80 he wrote a number of articles on the School Question, which appeared in the *Katholische Volkszeitung* (Baltimore). His later literary works are: St. Vincenz in Pennsylvanien, 1873; Manual of Good Manners, Baltimore, 1874; *Der Geschichtsfreund*, 2 vols., 1882 and 1883, published for the benefit of the Negro Missions in Georgia; *Europäer vor Columbus in Amerika*, 1879; Bonifaz Wimmer, Erzabt von St. Vinzenz, 1891; *Die Legende*, 1892-1899, seven volumes.

These notations concerning Father Oswald we have taken, with some minor alterations, from an article by Father Fidelis Busam, O. S. B., for many years a faithful co-laborer of Fr. Oswald at Cluny, who, on the occasion of the latter's death, contributed a lengthy statement on his life and labors to *St. Vincent's Journal* (Vol. X., No. 5, 1901).

P. PETER, O. S. B.

The First Baptisms and Marriages Solemnized in Boston by German Priests

From the Register of the Old Cathedral in Franklin Street, Boston, Rev. Chas. P. Gisler, S. J., pastor of Holy Trinity Parish, the only German parish in that community, has extracted the names of the first German children baptized in Boston and the first marriages contracted among Germans and blessed in the same church.

He has now published his finds in the parish *Monatsbote* for Jan. 1927. Since we are so poorly informed on the people of our race and faith who settled in New England, these records, all of which were made in 1836, constitute an interesting contribution to our knowledge of those scattered groups of Catholic immigrants of the German tongue, who came to our country previous to the great exodus from Germany which began in 1848.

Father Gisler records the following entries:

Karl Abele, born Dec. 24, 1834. Godparents: Ignatz Abele and Ursula Oswald.

Elizabeth Pelzel, born Sept. 4, 1836. Godparents: Jakob Schmitt and Elisabeth Exner.

Andreas Leskus, born Sept. 1, 1836. Godparents: Andreas Schoellhammer and Christina Taufin.

Augustin Geaudin, born Aug. 21, 1836. Godparents: Alexander Schlessner and Genovefa Labore.¹⁾

¹⁾ Probably Alsatians.

Maria Allendorf, born Sept. 20. Godparents: Johann Hug and Maria Hart.

Sophia Rimele, born Sept. 5. Godparents: Andreas Rimely and Aloysia Eielman.

Raymund Sayer, born Nov. 22, 1835. Godparents: Andreas Rimely and Aloysia Eielman.

Karl Schlatten, born Oct. 23. Godparents: Joseph Rick and Magdalena Buck.

Marianna Kraemer, born Oct. 13. Godparents: Kaspar and Marie Kraemer.

Michael Ludwig, born Dec. 2. Godparents: Matäus Ludwig, Peter Lieber and Margaretha Gegenheimer.

Wilhelm Westerman, born 1836.

Friedrich Westerman, born 1834.

Karolina Westerman, born 1831.

Godparents: Joseph Mayer and Nicholaus Mentz.

The first ten were baptized by Rev. Franz Sales Hoffmann; the last three by Rev. Joseph P. Breyang, pastor and missionary.

"With the exception of Kraemer and Leskus," Fr. Gisler writes, "there are no descendants of these first thirteen children in our parish, so far as we know. The last of the Abele family was buried two years ago."

In the same year—1836—the following couples were married by the two German priests, Father Hoffmann and Father Breyang:

Jakob Joenkel, son of Nicholaus Joenkel and Barbara Klein, to Barbara Kessler, daughter of Jakob Kessler and Katharina Breisach.

Sebastian Phillipp, son of Kaspar Phillipp and Anna Ingler, to Johanna Soell, daughter of Kaspar Soell and Christina Tauflin, both from Wuerttemberg.

Jakob Hoff, son of Jakob Hoff and Susanna Bindenagel, from Hessen, to Rosina Arnold, daughter of Joseph Arnold and Rosina Krug, from Baden.

According to Father Gisler, there seem to be no descendants of these three couples in Holy Trinity Parish.

Collectanea

That indefatigable delver into the records of the California missions, Rev. Fr. Zephyrin, O. F. M., has volunteered the following information regarding the Father Holbein recently mentioned in these columns. He writes:

"Of Fr. Holbein I have learned nothing more than the fact of his having belonged to the Picpus Fathers. With two other Fathers, their names are French, he arrived in San Francisco in Dec., 1850, and was assigned to San Diego. They came from their House in Valparaiso, Chile, by way of the Sandwich Islands, where their headquarters were situated."

Fr. Zephyrin furthermore advises us:

"No German priest appeared in California until Dec. 28, 1852, when the Rev. Florian Schwenninger, who was at that time, or had been, a Benedictine, was given charge of the Germans in San Francisco for a time. Thereafter his name was found in Northern California."

The "Short History of St. Augustine's Parish, Minster, Ohio," printed in the January issue of *Vntius Aulæ*, makes it clear that that Mercer County community is the Stalltown mentioned by Archbishop Henni in his interesting missionary report: *Ein Blick ins Thal des Ohio*, published at Munich in 1836. The author of the sketch, Fr. Valentine Fleckenstein, C.P.P.S., is unable, however, to explain why the name of the settlement, founded by Stallo, was changed from Stalltown to Minster.

The praise bestowed on Stallo by Henni bears out Fr. Fleckenstein's contention, that "the honorable name of Stallo would have deserved to be perpetuated." In all probability, petty jealousy suggested the change after the death of this leader, a native of the county of Vechta, for many centuries a part of the principality governed by the Bishops of Muenster. The noted physicist, Stallo, of Cincinnati, was a member of the same family; but he did not remain faithful to his Church.

Minster, which very much resembles the thriving communities of the Pennsylvania Dutch, is the birthplace of Gen. John Theo. Dieckmann, U. S. A., and John Jos. Enneking, an artist of distinction.

From one of the letters addressed to Bishop Henni by the Rev. Joseph Mueller, Chaplain to King Louis I of Bavaria, on July 6, 1844, it would seem that both in Germany and Austria the visits of American missionaries to Europe at that time were discouraged. The Chaplain writes:

"Here in Germany our people are astonished that American Bishops and missionaries travel so much, indeed our people resent it. Vienna sent word to us that they do not wish to see another American Bishop, and we in Munich must conform ourselves to Vienna for the sake of the good cause. People wonder how the shepherds can leave their flocks, spend such large sums of money and then still complain of having no money and of a lack of priests. Recently there were three missionary priests in Munich from adjacent dioceses, who spent half a year here. Such things do much harm; even our enthusiasm for the missions is dampened; we, who save every penny only to see how missionaries take vacation trips in their own interests. For this reason I was instructed some years ago by the Central Directorate to write the Reverend Purcell not to come to Munich. I am now instructed to write to you and to beg you not to come because your personal visit will not be as helpful to you as a letter will be. Our affairs are well regulated and a letter directed to us will achieve more than an unpleasant visit."

Chaplain Mueller, who undoubtedly spoke for the King and the Ludwig Mission Society of Munich, toward the end of the letter tells Henni in an outspoken manner to cancel his trip to Europe, especially if it were his intention to come for the purpose of enlisting missionaries and financial aid. He makes it clear, however, that the friends of the American missions would continue to assist the Bishop and his missionary endeavors. Chaplain Mueller assures Henni "that we in Munich will do all in our power to help you establish and build up your diocese. We will keep in touch with you and assist you in establishing an institution, which in future will furnish priests for the poor Germans. I request you, therefore, to present a petition to the Central Directorate of the Ludwig Mission Society in which you set forth your wishes and explain your plans, especially relative to the establishment of a seminary for Germans. But I request you to proceed cautiously; do not project phantastic and costly plans, but begin in a small way and develop into a large institution in the future. We shall encourage young men who desire to go to America to finish their studies under the supervision of Your Lordship."

¹) *The Salesianum*, Jan., 1927, p. 2. ²) L. c. p. 3.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.

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Hon. President, **M. F. Girten**, Chicago, Ill.

Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarity

It is not capital which keeps labor employed and creates production; the opposite is true. Capital is created by labor, since the daily output of labor, purchased by the undertaker, always possesses a greater value than that represented by the wages paid. The more labor there is accomplished, the greater the increase of capital; a decrease of labor-output is followed by a decrease of capital.

GEO. RATZINGER¹⁾

* * *

Since the wage system does not of itself and necessarily exclude justice or good-will and respect for the worker's dignity as a human being, *it is not of itself immoral*. But having said this for the sake of truth, we can freely admit that in far too many cases the employer does not adopt the Christian standpoint: that for him only too often the laborer is a mere animated machine, from whom he intends to get as much work as he can in exchange for as low a wage as will keep the worker efficient; and perhaps contented, because contented workmen make for larger profits.

No language can be too strong for the condemnation of this attitude. It is pure paganism, rank materialism. It is the attitude which drives the worker into revolt. He feels himself outraged as a man. Finding himself treated without mercy by

his employer, he resolves to be merciless in return. He works with resentment, gives as little as he can for his wages, and resolves to overturn the whole system at the first opportunity. The attitude I have described is the cause from which revolutions spring.

REV. LEWIS WATT, S. J.

* * *

Although it would be absurd to describe all employers as rapacious, hard, cruel and selfish, still under the wage system there is a vast amount of rapacity, cruelty, and pagan selfishness in our industrial life. Personally, I would go further, and say that the system of paying a fixed sum of money as wages, taken in conjunction with the widespread abandonment of Christian principles in the conduct of industry and in business relations, has led to the view that mutual obligations of employer and worker are entirely discharged when the money has been paid over in exchange for the task performed: whereas in truth there still remains the whole field of obligations arising from the fact that both employer and worker share in the same human nature and have the same spiritual destiny. In short, I venture to maintain that the wage-system, though not in itself unjust, has led to much injustice, and as a system is very liable to abuse in a society which has largely abandoned Christian principles.

REV. LEWIS WATT, S. J.

What Is Catholic Action?

The *Examiner* of Bombay, India, so ably edited by the Jesuit Fathers, devotes several columns of the first issue of the present volume to the discussion of the question proposed by the title in connection with the following declaration on the part of the Supreme Pontiff, our Holy Father, Pius XI:

"Willingly we bless the *Examiner's* Program, which is 'to promote All-Indian Catholic Action,' as defined by His Holiness the Pope, namely the collaboration of all Catholics, without exception or distinction, for the extension of the Reign of Jesus Christ King among individuals, in the family and in society outside of and above all party and communal politics."

Explaining the meaning of this program, which merited the blessing and approval of the Pope, the editorial referred to declares: "Catholic Action—it has also been called, 'Catholicity of Ideal and of Action'—is the name which has been given to a pronounced modern movement within the Church, a movement which is certainly the work of the Holy Spirit, for it has the sanction of Christ's Vicar upon earth. Pope Pius XI might even be called the Apostle of Catholic Action, so strongly has he encouraged this movement, notably among the Catholics of France, Italy, Mexico and now India. Indeed, His Holiness' proclamation of the Feast of Jesus Christ King was a call to Catholic Action on the part of all Catholics, for Catholic Action is really the practical carrying out of what is implied in the doctrine of Christ's Kingship. Christ is the true Lord of the World. In submission to His Supreme authority and in obedience

¹⁾ From Father Ratzinger's excellent book, "Die Volkswirtschaft in ihren sittlichen Grundlagen." 2 Ed. Freiburg, 1895, p. 517.

to His law lies the only sure way to peace and progress and a right ordering of the nations. The paramount duty of every Catholic, therefore, is to recognize this and, over and above every other consideration and interest, to work for the extension of Christ's Kingdom and the spread of Catholic influence among individuals, in the family and in society at large. It is an error, for instance, to put country first and religion afterward; or politics first and religion afterward; or communal interests first and the good of religion afterward. Exaggerations of this kind prevent Catholics uniting in defense of what is far more important—even for the country itself, etc. Thus for years the Catholics of France and of other Latin countries were simply paralyzed in the face of Masonic persecution. The call to Catholic Action proved their salvation, and when this movement in France was menaced by the incorrigible *Action Française* party, the Pope did not hesitate, as we know, to order the Catholics concerned to dissociate themselves from that party. Catholic Action requires that we should be Catholics first and everything else afterward."

"If loyalty to Christ and His Vicar upon earth," the editorial continues, "is to be the chief guiding principle of his action and to be impressed upon his conduct in family, business or public life, it is indispensable that the private life of every Catholic should be that of a *loyal, practicing Catholic*. It is not merely accidental that this Catholic Action movement should have followed and been accompanied by other movements all tending to an intenser and more widespread spirituality among Catholics, v. g., the movements in favor of frequent communion, popular study of the doctrines of grace and the supernatural life, liturgical devotion, and mystical prayer—all movements characteristic of this post-war period. From these has come the realization that Catholics, unduly influenced by the scepticism about them, have been foolishly backward in exploiting the treasures they hold in their Faith and worship and in the principles of Catholic philosophy and theology, and consequently the conviction that, in regard to the social and public problems of the day, the Catholic Church has not yet been allowed to exercise its healing, beneficent influence. Msgr. Seipel, the great Austrian statesman, has declared that 'if Catholic influence and ideals had been injected more into international questions previous to the World War, that conflict might have been avoided.' Let us be sincere Catholics, and let us act as sincere Catholics, is the conclusion. In that way we shall best help the world to find its 'way out of the modern chaos.' In that way we shall best serve our country, our community, our city and every other legitimate interest that has a claim upon us."

Having thus addressed itself to the individual, the editorial immediately makes clear that Catholic Action means further organized action. "The work before us calls for organized effort," says the *Examiner*, "and, after all, the real test as to whether Catholics are ready to subordinate other connections and loyalties to their supreme bond and duty

as Catholics is their readiness to work together, 'to collaborate without exception or distinction' for the cause of Christ and His Church. Besides those already mentioned, a feature of our age is the striking manifestation of the Church's Catholicity in great international assemblies, congresses and pilgrimages. Here we see Catholicity in the concrete. Again we have national congresses and feasts, which show that there is a just 'nationalism' which the Church fully recognizes, and which is none the less Catholic. Catholic Action, whether international or national, requires that we should manifest to the world in our defense of Catholic principles the same fraternal harmony and spirit of co-operation that we show in such gatherings as these. We may differ in birth, race, education, wealth, rank, tastes, politics, views—but as Catholics we are one, all members of the same body and obedient to one head. Catholic Action means organized action in co-operation with the Pope and the Bishops. Loyalty to our appointed ecclesiastical leaders is as indispensable as readiness to co-operate as far as possible with every other Catholic 'without exception or distinction.'"

It is just such a message on Catholic Action as this that must be brought to the Catholics of our country, who have thus far failed to organize and co-operate one with another as outlined in the *Bombay Examiner*. But, whatever criticism one may feel warranted to direct at the Central Verein and its activities, the fact remains that it has earnestly striven to imbue its members with both the will for Catholic Action and the knowledge to engage in it intelligently. If it has failed to accomplish this purpose, the fault lies with those who would not heed the almost imploring requests of the leaders of our movement to fit themselves for and to engage in those endeavors, of which the saintly Pius X said they were known by "a very noble name, Catholic Action or Action of Catholics."

Two Popes Pius on Catholic Action

In the first installment of his "Message" to the officers and members of the societies composing the Cath. Women's Union, the Rev. Albert Mayer, Spiritual Director of the national organization, based his plea for organized Catholic Action on statements drawn from the writings of St. Augustine and Leo XIII. In the final installment, issued since, he quotes Popes Pius X and Pius XI. The appeals of these Popes are of equal import to our societies of men. To them as well as to women the programmatic statement of Pius X applies:

"It is supremely necessary that Catholic activity should seize the opportune moment, should advance courageously, should bring forward its own solution and urge the recognition of it by means of a strong, active, intelligent and well organized propaganda, so as to be able to confront directly the propaganda of the enemy."

Indeed, the demand voiced by Pius X is directed even more particularly to men than to women, because of the more influential position occupied by men. This holds good also of the statement quoted by Fr. Mayer from the En-

cyclical Letter of Pius XI instituting the feast of Jesus Christ King, describing the duty of Catholics to "hasten this return to Christ," and deploring that Catholics do not hold the positions of influence that should be theirs as bearers of the torch of truth, due in part to their own remissness and lack of courage. Continuing, Pius XI declares:

"This condition perhaps is due to the timidity of the good who abstain from strife and are apt to resist only too weakly. From our weakness the enemies of the Church are emboldened to greater and more fearless acts of audacity. But when the faithful understand clearly that they must fight with courage, always under the banner of Christ, Our King, they will then study with the zeal of apostles how best to lead rebellious and ignorant people back to God."

Catholic Action, as has so frequently been stated in these columns, is not a matter of choice. The call of the Popes must be heeded. Having had this call placed before them again and again, and interpreted for them repeatedly, our societies may not refrain from doing what is expected of them. Nor may they wait until some outstanding local leader is sent them. Once, in the scriptural story, a man prayed Father Abraham to send Lazarus to his brothers, to warn and lead them aright; but He answered: They have Moses and the Prophets; if they will not hear them, neither will they hear one risen from the dead. We have the voice of the Church, of the Fathers and of Popes. Let us hear and heed it.

A Convincing Statement Against Anti-Evolution Legislation

In the February issue we set forth the position in principle our members should adopt towards the Anti-Evolution bills presented in the Legislatures of a number of States. It will undoubtedly be of benefit to our readers to acquaint themselves also with the statement submitted by the Legislative Committee of the Cath. Union of Mo. to the General Assembly of that state when a bill of this character was before that body for consideration.

The bill introduced in the House and Senate sought to prohibit the teaching in tax-supported schools of "any theory or hypothesis in regard to the origin of life on this planet . . . that is contrary to the Divine account of Creation as set forth in the first and second chapters of Genesis in the Holy Bible." This wording was amended so as to omit specific reference to Genesis and to the Divine account of Creation, and to prohibit the teaching in public schools "of any theory or hypothesis that man descended from a lower order of animals."

By this amendment some of the evident avowal of intent to interpret Revelation, to which the resolution adopted by the Cleveland convention of the C. V. rightly objected, was removed, although essentially the bill retained the same purpose. The Catholic Union of Missouri, following the lead of the C. V., submitted to the State Legislature a statement not only embodying this ob-

jection, but at the same time setting forth other serious dangers involved in the bill. The statement is worthy of wider distribution, because of the importance of the issue involved and for the reason that the declaration is clear, comprehensive, logical and convincing, and is based largely on considerations grounded in a championship of true freedom of science. It reads:

1) Amendment No. 1 of House Bill No. 89 is impossible of enforcement as it stands, since a teacher who stresses certain fully and definitely accepted viewpoints in Comparative Anatomy and even in General Biology might all too readily expose himself to the accusation of violating the law and thus expose himself to a legal penalty for teaching accepted scientific theories;

2) The law opens the door to more abuses than it tends to remedy, since, if the principle upon which it is based is granted in all its implications it will expose schools to legislative interference with such perfectly legitimate educational programs as are not clearly understood by the people at large;

3) While it is true that many of the objectionable features of the bill as originally drafted are rectified in the amendment, still the passing of the bill can not but be interpreted as a sanction of its first draft; and therefore, even the amended form is open to the same great objection to which the original bill was open, namely, that it gave the State the right to pronounce upon the meaning of the Sacred Scriptures;

4) While to the State must be conceded the right to restrict teachings subversive of the purposes and aims of civil government, still this right should be exercised only when the danger to the State is patent and imminent, lest an imprudent exercise of governmental rights conflict with other unquestioned rights of the individuals composing the State. It is not clear by any means that the teaching of Evolution as a theory or hypothesis is subversive of the purpose and aims of civil government, and therefore the occasion is certainly not imminent.

The defeat of an anti-Evolution bill here and there must not be understood to imply that the advocates of legislation of this character are willing to accept the verdict of legislatures that have expressed their opposition to it. Rather, there is ample reason to believe that attempts to secure this sort of legislation will be repeated again and again. In fact, Dr. Wm. B. Riley, President of the World Christian Fundamentals Association, has announced that within a year every State in the Union will be "thoroughly organized" for Federal and State anti-Evolution laws. Our organizations should, therefore, be on the alert in order to be able to meet this agitation; the Legislative Committees of the State Leagues in particular should preserve these arguments as a useful weapon against anti-Evolution legislation.

Longshoremen's Bill Adopted

For several years past the Bureau devoted attention to and solicited support for bills providing compensation for longshoremen. Co-operating with the American Association for Labor Legislation, which has sponsored the cause of securing accident compensation for harbor workers, we requested the officers of the State Leagues to use their influence for the passage of the Fitzgerald Bill in 1925, and the Cummings-Graham bill, introduced in the Congress in February,

26. Both these endeavors were unsuccessful, but now, almost against all expectations, compensation has been obtained for these workers. In January we requested support for the measure before the Congress, and our State officers urged that above all no amendment be adopted which would permit the setting up of an arbitrary maximum of benefit in case of death.

Two days before adjournment of the Congress the Bureau was advised that the House of Representatives had passed the bill with certain amendments. We immediately approached the Secretary of the Amer. Association for Labor Legislation, inquiring whether the bill was in such shape that it would be worth while having the Senate sanction it, received his opinion and tried the Presidents of a number of State Leagues, whose influence we judged would have weight at the moment, urging them to act without delay.

The situation looked precarious, indeed, for the Senate was deadlocked by a bitterly conducted filibuster, as a result of which much legislation was left unfinished. To our great gratification we were later informed that the Senate had acted favorably on the measure in the brief moments left it before adjournment. We have also learned that the President signed the bill.

Those of our organizations that co-operated in this matter have reason to be happy over the result. This compensation act is a necessary piece of social legislation, a demand of justice pure and simple, all too long delayed. The act seeks to address in part the shameful condition to which we referred in our January issue (p. 353), quoting the *American Labor Legislation Review*:

"The tragedy of the situation is that a third of a million workers engaged in extra-hazardous employment, who have been deprived of accident compensation for two-and-a-half years, must now go without this reserved and too long deferred protection for many months to come."

To have helped remedy this situation may well be a source of gratification and encouragement to our members.

Life Members of the C. V.

The C. V. has obtained its third life member, Rev. A. T. Reininger, of Racine, Wis., who sent the fee, one hundred dollars, to the Bureau, accompanied by a kind and encouraging letter.

The first member of the C. V. to volunteer to have his name enrolled in this new list of honor was Mr. Jos. A. Kilzer, of Richardton, N. D. He was followed by Rev. Dr. A. J. Muench, of St. Francis Seminary. Thus two priests and one layman have set an example that should be emulated everywhere; the laity in particular should not permit, in this instance, to be so utterly surpassed by the clergy in good will and sacrifice as they have been in the general collection for the Endowment fund.

The Late Monsignore Holweck

But relatively few of our members may realize in how far our movement was indebted to the late Vicar General of St. Louis, the Rt. Rev. Msgr. F. G. Holweck, whose death on February 15 aroused genuine sadness in many places throughout the country and beyond its limits, particularly where there are missions and charitable institutions he had befriended. Various notices appearing in the Catholic press deal with Msgr. Holweck as a student and an author, others again with his charity. To our movement he was a sincere and devoted friend. The St. Louis convention of the C. V., held in 1917, when misguided superpatriots deemed it little less than a virtue to antagonize everything with which Americans of German extraction were identified, was harbored in his parish. He was a devoted father to the societies attached to his parish, and they, on their part and with his approval, were, as they now are, loyal supporters of the cause of the State Leagues of the C. V. and the Cath. Women's Union. His parish, St. Francis de Sales, held "open house" for the meetings of the District League, and when special meetings were to be called at almost any time it was a foregone conclusion that they would be welcome in that parish. When the Missouri State League requested the delegates from his parish to raise the by no means modest sum of \$1500.00 for the Endowment Fund of the Central Bureau, Father Holweck readily accepted that sum as a parish "quota" and, two months after the request had been announced, arranged things so that a delegate from the Benevolent Society could hand over a check for the amount named to the State convention at Creve Coeur. His was the second parish in Missouri to contribute the entire sum requested. Later, several hundred dollars more were donated by parishioners, the Monsignore encouraging this additional effort.

The last time the delegates to a convention of the C. V. saw the late prelate was at Springfield, Ill., where, on Sunday morning, he announced the decoration of the Director of the Central Bureau with the cross of the order of the Holy Sepulchre and delivered to Mr. Kenkel the documents confirming the award. On that occasion he spoke as one of the family of the C. V., as he really felt himself, rejoicing with the C. V. that the Patriarch of Jerusalem had honored one of its leaders, and urging more general and intensive co-operation with the C. V. and the Central Bureau.

Fr. Holweck's occasional contributions to the Historical Department of *Central Blatt and Social Justice* are but one evidence of his interest in our endeavors. Even the present issue contains material provided by him: some three months since he brought us the German manuscript of the series of articles on Cluny, the Benedictine foundation in Illinois, which he had obtained from the author.

Now that this learned priest and devoted friend of our cause is no longer with us, our members should give him the alms of their prayers as a token

of gratitude for his labors in behalf of our movement.

* * *

Regarding the deceased, Mr. Arthur Preuss writes in *The Echo*, of Buffalo (issue of Feb. 24):

The death of the Rt. Rev. Msgr. F. G. Holweck . . . removes from the ranks of the American clergy one of its greatest scholars and most zealous supporters of the Catholic press. Msgr. Holweck was a native of Baden, who came to America in his youth, was ordained to the priesthood at St. Francis Seminary near Milwaukee, and devoted most of his long career in the priesthood to the pastoration of souls in the Archdiocese of St. Louis. Between time, however, he found many spare hours for research and composition, and contributed more or less regularly to the *Herold des Glaubens*, the *Amerika*, the *Pastoral-Blatt* (all now defunct), the *Fortnightly Review*, and the *St. Louis Catholic Historical Review*. He also wrote contributions for the Catholic Encyclopedia and Herder's *Konversationslexikon*, and is the author of several learned books, prominent among them being a *Calendarium of the Feasts of Christ and His Blessed Mother* (in Latin) and a *Biographical Dictionary of the Saints*, which is admittedly the best and most complete reference work of its kind in the English language. . . . The honorary doctorate, the monsignorship, and the dignity of vicar-general came to him in rapid succession during the last few years of his long and busy life and added to his labors and worries, but left him the same modest, diligent, affable priest he always had been.

* * *

America, of New York, pays Fr. Holweck the following tribute:

The death at the age of seventy of Msgr. Holweck . . . has deprived us not only of a great and good priest, for he was Vicar General of the Archdiocese of St. Louis and pastor of St. Francis de Sales Church in that city for the past twenty-four years, but also of a unique type of scholar, one rare and much needed for our busy but often careless days. For Msgr. Holweck no research could be too painstaking, no labor was to be spared when the beauty of the King's Daughter, the Church of God, was at stake. His masterpiece and life-work, the "Fasti Mariani," is a monument to the Mother of God which appears, to one who opens its pages, like part of the shrine that Catholic devotion is now raising to the Immaculata in Washington. Every known feast of Mary is recorded there, with abundant historic notices: an overwhelming testimony to the world-wide fulfilment of her own prophecy: "Behold, all generations shall call me blessed!"

From the Mission Field

While assisting the missionaries in foreign countries to the best of its ability, the Bureau does not neglect those laboring among the Indians and Mexicans of our country. The following acknowledgment has come to us from Rev. Leo C. Cunningham, S. J., Holy Rosary Mission, South Dakota:

"Co-operation in the work of saving souls has been called the most divine work. Surely you have done this in sending ten dozen Catechisms for the Catholic Indian children of the Government School at Pine Ridge, South Dakota. I thank you sincerely. May God bless you and your Society for your charity."

The difficulties our Indian missionaries are facing, find expression in the following paragraph from the same communication:

"In our school we have three hundred and fifty Indian children. In the Government Boarding School and Day Schools on the Reservation are many other little chil-

dren who should be taught their Catechism. It is no easy task during the long winter months for the missionaries to visit the twenty-one mission chapels scattered over an area of five thousand square miles of lonely country."

* * *

Toward the middle of February the Bureau was able to distribute twelve more bales of clothing, nine going to Indian Missions and three to New Mexico, intended for the parishioners of Rev. Peter Kupperts, in charge of thirteen Missions in Taos County.

This missionary made the very best use of what was sent him late in the fall. He says in his letter of acknowledgement:

"I wish to thank you for the large quantity of clothing sent to me for Christmas. Its distribution certainly created great joy and helped us prepare the finest Christmas celebration our people ever witnessed. The children gave an entertainment in the church (meaning the small structure used for that purpose at Penasco, Father Kupperts' chief mission) as we have no hall, and after that the gifts were distributed among the people. All articles had been wrapped, a labor of love attended to by the Sisters, who teach our school. You cannot imagine how grateful our people are for what they receive; the children remember their benefactors daily in their prayers."

Rev. Fr. Kupperts is especially grateful for Mass intentions sent him, since he has obtained a Spanish priest, exiled from Mexico, to conduct missions in the thirteen little chapels which go to make up his tremendously large parish.

"I divide the Mass intentions with this missionary," he writes us, "and those entrusted to me by you have all been read. Moreover, these Mass intentions are a great help to me since I use the stipends for the upkeep of my school. This I do willingly, since the school is of such great importance for the future of religion. There are at present 225 children in the school, conducted by the Sisters in Penasco, and it would delight your heart to see them coming from afar each morning and returning to their homes after school in spite of the inclement weather."

However, Father Kupperts writes he would wish to add several rooms to the present school as soon as possible, since he believes there should be at least 400 children in attendance. Lack of means prevents him from extending the school, and building schools and obtaining Sisters for them in some of the other missions under his care.

Brooklyn Branch Dedicates Its Home

Here and there our City Leagues have talked about having quarters in a building of their own. Philadelphia has its *Volkvereinshaus*, which was hitherto perhaps the only instance in our ranks of a City or District organization owning its building. A number of individual societies, indeed, own their buildings, and some of the national organizations that are well represented in the C. V. also. It remained for the Brooklyn Branch of the C. V., working jointly with its Ladies' Auxiliary, to establish, as the second City-wide organization in the C. V., what is to be a Catholic community center, serving its own members primarily. The Brooklyn Branch of the C. V. has been in existence twenty-two years.

The new home, located at 143 Stagg Street, was

bled on February 3 by Rev. Geo. Metzger, representing the Spiritual Adviser, Rt. Rev. Msgr. Geo. Kaupert, V. G. A program providing instruction and entertainment was carried out, addresses being delivered by Rev. Fr. Metzger, Honorary President Nicholas Dietz, and President Jos. Deher. Mr. Chas. Korz, President of the C. V., who was prevented from attending, had forwarded his best wishes.

Two Catholic organizations in Brooklyn have already rented quarters in the building for their respective monthly meetings. The branch and the ladies' Auxiliary meet regularly on the third Thursday of the month.

Central Bureau Endowment Fund

The fund was increased by \$321.00 during February, principally due to two major donations. One of these was \$166.00 from the C. V. of Connecticut, the other \$130.00 remitted through the Cath. Union of Ohio. The latter sum is made up of three items: \$100.00 from St. Bernard Men's Society in Akron, \$25.00 from St. John Baptist Society of Cleveland, and \$5.00 from St. Augustine Society of Hamilton. The balance represents contributions from individuals in Illinois and from the Cath. Women's Union, Texas branch.

* * *

Another State League has been added to the honor roll of those branches of the C. V. which have completed their quota to the Foundation Fund. In fact, it has contributed more than its share, since it paid \$2,650, whereas it was expected to pay but \$2,630. The branch numbers but 1,052 members. However, it is an active group, and the suggestion of the officers to meet the balance of the obligation at this time met with no opposition. Reporting on their success, Mr. Anton Doerrer, of New Haven, Conn., expresses the opinion that every other State League could accomplish just as much by employing the means adopted by the officers of their organization, namely: good will, labor and patience.

* * *

A most gratifying surprise was the visit to the Bureau of Rt. Rev. Msgr. Peter Biermann, of Evanston, and Rev. Geo. Eisenbacher, of the Angel Guardian Orphanage, Chicago, on February 22. While in St. Louis for just a brief sojourn, these friends of the Bureau called on us and each presented us with ten dollars, to be applied to any purpose we saw fit. We have placed the money in the Endowment Fund, as we are anxious for Illinois to round out its quota.

Writing to us from Dallas, Texas, Mr. Richard Ehrhinspiel declares:

"I do so enjoy the *Central Blatt*, and believe you are doing a great amount of good."

Having subscribed to what he kindly terms "your excellent periodical," Rev. John F. Byrne, C.S.S.R., assures us:

"As a Redemptorist I am deeply interested in the success of the Central Verein and am glad to help along the great cause you are promoting."

With the C. V. and Its Branches

Convention Dates

Cath. Central Verein of America and Cath. Women's Union: St. Peter's parish, Philadelphia, Aug. 20-24.

Cath. Central Verein of Wisconsin and Cath. Women's League: Racine, May 8-10.

Cath. Union of Mo. and Cath. Women's Union: St. Peter's parish, Jefferson City, May 15-17.

St. Joseph State League of Indiana and Cath. Women's Union: Mishawaka, May 15-17.

Cath. Union of Illinois and Cath. Women's Union: St. James parish, Decatur.

Cath. Central Verein of Connecticut and Cath. Women's Union: New Britain.

Cath. Union of Ohio and Cath. Women's Union: Akron, June 26-28.

Cath. C. V. of Pennsylvania and Cath. Women's Union: simultaneously with C. V. of America in Philadelphia.

Cath. C. V. of New York and Cath. Women's Union: Troy, September 3-5.

Cath. Central Verein of New Jersey and Cath. Women's Union: Paterson, September 17-18.

The information that His Grace the Archbishop of San Antonio, the Most Rev. Arthur J. Dros-saerts, will head the pilgrimage of the C. V. and the Cath. Women's Union, should stimulate interest in this undertaking. It should also serve to arouse our members everywhere to generosity in contributing to the Peter's Pence, which will be presented to the Holy Father during the audience which is to be granted the participants. Our members owe the Holy Father not only the loyalty and support which all children of the Church should tender Him but in addition they have a debt of gratitude towards Him for the exceedingly cordial letters His Holiness has caused to be directed to our organization. The pilgrimage should therefore be well attended, and the Peter's Pence generous.

Approximately one hundred men and women have made reservations for the journey to Rome and Assisi. The party will leave New York May 18. An extension tour to Munich, after termination of the original trip at Assisi, has been arranged for.

The dates set for the convention of the Cath. Union of Illinois, May 29-31, at Decatur were taken under advisement by the Executive Committee of the Union, in session in that city on February 19. It seemed desirable to consider an earlier date, so that as large as possible a delegation from the State might participate in the Rome pilgrimage of the C. V. without being obliged to forego attendance at the state convention; the pilgrimage will start May 18. The local arrangements committee, with Rev. F. J. Ostendorf as Honorary Chairman, is willing to defer to the wishes of the state organization. The Golden Jubilee of St. James parish is to be commemorated in connection with the convention.

A tentative program of the convention was submitted and approved, arrangements for speakers being in

progress. It was agreed that mass meetings should be held on Sunday evening and Monday evening, the latter under the auspices of the Cath. Women's Union. Secretary Geo. Stoecker reported the affiliation of one society, St. Martin's Court 34 Cath. Order of Foresters, with a membership of 110. However, there are also a number of delinquent societies and there have been several resignations.

Among the matters discussed at the meeting of the Executive Committee of the Cath. Union of Mo., held on January 19 in the Central Bureau Building, were the general arrangements for the annual convention, set for the middle of May at Jefferson City; the status of the agitation on the part of the Union through its Legislative Committee for a Credit Union enabling law; and the appointment of a committee on parish unit affiliation. The Committee voted \$500.00 for the Central Bureau; this brings the Union's contributions for 1926 up to \$1500.00.

Representatives of the Cath. Women's Union and the Young Men's Committee of the Union reported on successful activity in their respective ranks. The committee on parish units, referred to, is to submit recommendations to the state convention. It was appointed on the strength of motions presented to the two last conventions. The committee is to consider how far, in practice, the Union may go in recognizing the parish rather than the individual society as its unit of organization. While in individual cases the recognition of the parish unit has been deemed advisable, the question is open whether that should be regarded as a precedent to be followed more generally than absolutely necessary. The committee instructed the officers to analyze the record of contributions to the Central Bureau Endowment Fund, for the purpose of ascertaining what parishes or societies are delinquent and to what extent, and of bringing pressure on delinquents to induce them to remit. While the state has raised more than the amount expected of it, the officers of the Union desire to increase the contributions from Missouri. The meeting adopted a resolution of condolence on the death of Mr. John Q. Juenemann, of St. Paul, late financial secretary of the C. V.

The New Jersey Branch of the C. V., at its executive session held January 30 in St. Mary's Hall, Newark, considered participation in the C. V. pilgrimage to Rome and Assisi and the proposed extension tour to Munich; the societies are urged to interest themselves in order that a creditable showing may be made. Mr. Korz, President of the C. V. of America, urged contributions to the Peter's Pence of the C. V., to be presented to the Holy Father during the audience to be granted the pilgrims.

Among other matters considered by the meeting was the 1927 convention of the State organization. An invitation extended by St. Boniface parish, Paterson, was accepted, and the dates set are September 17-18. Mr. Korz and Mr. Nic. Dietz, Brooklyn, addressed the members present on the significance of C. V. activities.

The executive body recommended the soliciting of individual members, announcing that application blanks and campaign material will shortly be available. The Legislative Committee advised the meeting of the adoption of the Maternity Act Extension bill in the Congress, but added the recommendation that the operation of the act be carefully scrutinized everywhere in the

State, lest it be abused to promote instruction in methods of artificial birth control. Their report dealt also with immigration legislation. On the other hand, the meeting instructed the committee to support the No Night Work for Women bill, and the Workmen's Compensation bill pending in the State Legislature, and to work for the repeal of the present Rent law as well as of the Blackwell Divorce act.

Affiliated organizations submitted reports on their activities. The Essex County League has held a number of meetings, with instructive addresses, while the women's organization is displaying both activity and growth. The Hudson County group in addition to regular meetings had arranged an entertainment in the fall and a rally in January. The women's societies are sewing for the Missions and are engaged in other charitable works. The New Brunswick organization has inaugurated study clubs and promoted laymen's retreats. Although hampered by the strike in Passaic City, the Passaic County League continued its educational activities. In the course of the meeting, Free Leaflets of the Central Bureau were distributed and the delegates urged to induce their societies to judiciously provide for the dissemination of our leaflets.

The organization of District Leagues, or at least the arranging and holding of District meetings, was strongly urged at the meeting of the Executive Committee of St. Joseph State League of Indiana, held Sunday, February 20th, in St. Benedict Parish hall, Terre Haute. In addition to a majority of the members of the Executive Committee and some of the local members Revs. Didacus Gruenholz and Peter Pfeifer, O. F. M., of Indianapolis attended. At the request of the State President a representative of the Central Bureau (Mr. Brockland) was likewise present. Arrangements for the State Convention, scheduled for May 17-19, at Mishawaka, were discussed.

The state was tentatively divided into eight districts and the president authorized to urge upon responsible members in each of these districts the necessity of holding district meetings before the state convention. Without these meetings, it was declared, the State League would be more or less dormant between conventions, whereas sustained activity could be expected if sectional gatherings were held at various times throughout the year. Finances of the organization were likewise discussed, and the decision arrived at to raise money by a special effort beginning at the Mishawaka convention, the returns to be applied to the balance due on the Endowment Fund and the treasuries of the State Leagues of the men's and women's societies. Rev. Didacus offered to assist both in the arranging of a district meeting in Indianapolis and in raising money. Several items concerning legislation in state and nation were discussed by Rev. Didacus and Mr. Brockland.

President Hoch has since issued a statement dealing with the meeting of this committee and exhorting the members of the league to assist in carrying out the decisions of that body.

The Cath. Union of Missouri, which contributed one thousand dollars at its 1926 convention to the current expense account of the Central Bureau, has now added, by vote of its Executive Committee, \$500.00 to that sum. The Bureau applied \$200.00 to upkeep and \$300.00 to the deficit account.

To the latter account have also been added \$100.00 contributed by the Connecticut Branch of the C. V., allowed by the Executive Committee of that body.

Distributing Our Leaflets

We have met with relatively gratifying results in the distribution of Free Leaflet XLI, "The Church and Politics." The first request for copies reached the Bureau on February 4, and within the next 24 days (to the end of the month) 23,900 copies were sent to 102 addresses, mostly of Secretaries, on request. With additional requests on hand, the response is better than it has been for practically any of our Free Leaflets during so brief a period. About the most favorable results hitherto obtained within, say, two months after publication of a leaflet, were 100 to 120 requests. Our experience has been that approximately ten per cent of the Secretaries are willing to co-operate in the distribution of literature; according to prospects, this record will be improved upon in the present instance.

* * *

One of our societies at Evansville, Ind., St. Henry's of St. Anthony's parish, made a special effort to bring our latest free leaflet to the attention of its members, having secured the co-operation of the pastor, Rev. Kilian Schott, who announced a meeting for all of the men of the parish for the evening of Feb. 15. "It was a very interesting affair," Mr. John G. Maurer, Secretary of St. Henry's Society, reports; "we spent an hour and a half discussing the subject, and those attending the meeting expressed themselves as well satisfied with this experience." In consequence of the interest aroused, the Secretary was instructed to request 300 copies of the leaflet for distribution in St. Anthony's parish.

* * *

The best possible use one of our Free Leaflets could be put to was recently adopted by Rev. Herman J. Wilhelm, of St. Joseph's Parish, Pittsburgh. He requested 400 copies of the one written by Rev. Dr. C. Bruehl on "The New Morality," for enclosure with a monthly letter to be addressed by him to the members of the Holy Name Society of that parish. Commenting on the leaflet, Father Wilhelm says, "It is so timely and appropriate for men."

St. Joseph Benevolent Society, of St. Alphonsus Parish, Chicago, has, on the other hand, for several years passed, assisted in bringing our leaflets to the attention of a wider circle of readers by approaching the pastor and suggesting to him the advisability of inserting copies of our, at the time, latest publication in the *Parish Messenger*, distributed monthly. In this manner 2,000 copies of our most recent leaflet, on "The Church and Politics," were placed in that many families of one Chicago parish. Moreover, the society contributed a free offering to the Leaflet Fund, its Secretary, Mr. M. Kestler, even adding his mite to that contribution.

* * *

To what good use our leaflets may be put a request, which came to us from a priest, demonstrates. He asked for 25 copies of our leaflet on "Fidelity to Civic Duties" for distribution among Catholic politicians "who need advice badly."

Miscellany

Since Rev. Aloysius Scherf, of Bally, Pa., paid \$10.00 for a two-years' subscription to our monthly in advance, his generosity enabled us to turn over \$6.00 to the Reconstruction Fund, from which the expense incurred in purchasing prayer books and devotional articles for prisoners is defrayed.

Acting on suggestion of their pastor, Rev. Theo. Hammeke, the Holy Name Society of St. Paul's Parish, Reading, Pa., subscribed for a copy of our monthly for the reading room of the Reading Public Library. Our members can render the cause of Catholic Action a distinct service by following this example wherever public libraries exist.

Honorable mention must be accorded the St. Michael's Society of Poughkeepsie, N. Y., for having acted on our suggestion to place local public and institutional libraries on the subscription list of our monthly. A copy of *Central Blatt and Social Justice* will henceforth be sent to the Adriance Memorial Library in the city named.

The very fact that *Social Justice* is the consistent expounder of principles of Christian solidarity, so little understood in our country, makes it acceptable to librarians, since they feel that students of economics and social science, as well as others interested in these subjects, will be glad to consult this monthly.

The St. Louis District League recently arranged a card party, with the assistance of members of the Cath. Women's Union, for the benefit of its charities' fund. Eight years ago this organization undertook to provide the Central Bureau with \$25.00 each month, as part of the salary of the Social Worker at St. Elizabeth Settlement, for her efforts in connection with the Catholic patients in the Maternity Ward of the City Hospital.

Hitherto the money had been taken from the treasury, some of the societies occasionally contributing from \$10 to \$25 annually for this purpose. The recent venture, which netted \$409.30, was the first attempt made by the League to raise a larger sum of money to meet this expense item.

Our members are offered an opportunity to secure for themselves and to assist in disseminating a most extraordinary brochure, our latest publication, "The Death of the Cross." While many devotional books contain studies of the mental sufferings of the Savior in the Passion, this treatise sets before us the physical tortures endured by Him for our sins. Written by a physician, Dr. E. Le Bec, Honorary Surgeon to St. Joseph's Hospital, Paris, the brochure thus augments the many studies offered our people.

The Bureau has inserted an appealing set of the Stations of the Cross and has added as a frontispiece a startling picture of the crucified Savior, a most fitting illustration of the text and the burden of the brochure. Our members should interest themselves in the distribution of this brochure to the extent of ordering copies for their own study and meditation, for the church-door pamphlet rack and for sale in the meetings of the society. The price is 12 cents the copy postpaid; 95 cents the dozen copies, plus postage, and \$7.50 the hundred plus postage.

Aus dem C. V. und der C. St.

Das Komitee für Soziale Propaganda:

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.

Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.

Chas. Korz, Butler, N. J.

Rev. Theo. Hammeke, Reading, Pa.

Rev. Wm. J. Engelen, S. J., Toledo, O.

Rev. A. J. Muench, St. Francis, Wis.

Joseph Matt, St. Paul, Minn.

H. B. Dielmann, San Antonio, Tex.

F. P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

Central-Stelle des Central-Vereins,

3835 Westminster Place, St. Louis, Mo.

Alle bisher beklagten Übel haben eine gemeinsame tiefer liegende Wurzel, und wenn nicht die Guten mit allen Kräften dahin wirken, diese Wurzel auszurotten, dann wird fürwahr das, was Uns so sehr am Herzen liegt, nicht erreicht werden, nämlich der menschlichen Gesellschaft dauernd den Frieden zu sichern. Was das für eine Wurzel ist, sagt uns der Apostel klar: Die Wurzel aller Übel ist die Begierlichkeit.

Benedikt XV in der

Enzyklika "Ad beatissimi Apostolorum Principis."

Laienapostolat und Gebetsmeinung.

Die "Pflege der Religion in den Grosstädten", als Gebetsmeinung für den gegenwärtigen Monat, erörtert das Märzheft des "Sendboten d. göttl. Herzens Jesu". Angesichts der Religionslosigkeit weiter Kreise der Grosstadtbevölkerung und der Schwierigkeiten, denen die Grosstadtseelsorge überall begegnet, ermahnt jene Abhandlung das katholische Volk, mit Gebet und That einzutreten für Vermehrung der Kirchen in den Grosstädten; Pflege jener Einrichtungen, Anstalten und Vereine, die sich als Hilfsmittel der Seelsorge bewährt haben; Förderung der Berufe zum Priester- und Ordensstande; Kräftigung des Dritten Ordens und der Vinzenz-Vereine; Stärkung des Pressewesens und Entwicklung der Schriftenverbreitung; Jugendfürsorge und Ausbreitung des Schulwesens. Im Anschluss hieran erklärt der "Sendbote":

"Möchte unser Gebet es besonders erzielen, dass nachdrücklich die Heranziehung von fähigen und seeleneifrigen Männern und Frauen für das L a i e n a p o s t o l a t in's Auge gefasst werde. In den Grosstädten herrscht überall Priesterangel. Deshalb ist es den Priestern oft unmöglich, selbst ihre Pfarrkinder kennen zu lernen, viel weniger können sie ihnen überall nachgehen in Haus, Geschäft, Arbeitsstätte und Vergnügungsort, noch der nothwendigen Bekehrung der Andersgläubigen, der 'verlorenen Schafe', nachgehen. Für Laienhilfe, Laienapostel, giebt es deshalb ein weites Arbeitsfeld, wie auch überall solche fähige katholische Männer und Frauen gefunden oder mit einiger Mühe herangebildet werden können. Der Erfolg, wenn er auch nicht in die Welt hinausposaunt wird, ist immer gross in der Rettung von Seelen, wie auch selbst in der Erstarkung der Frömmigkeit jener, die an solcher priesterlichen Arbeit theilnehmen."

Gross ist das Seelenelend in den grossen Städten, fährt der Schriftleiter des "Sendboten" fort, "herrlich die Gelegenheit zur Rettung vieler Seelen." "Möchte doch jeder Katholik die Gelegenheit, an dieser Rettungsarbeit theilzunehmen, erkennen.

Die christliche Nächstenliebe fordert solche Liebesthätigkeit von ihm, wenn sie ihm möglich ist; wenigstens das Gebet ist jedem möglich."

Vor allem sollte man in unseren Reihen Verständnis bekunden für die Pflichten des Laienapostolats und bedacht sein, deren Ausübung zu fördern. Die Kirche wünscht die Mitarbeit der Laien auch auf dem vom "Sendboten" geschilderten Gebiete. Aufgabe unserer Vereine aber wäre es, Kräfte zu schulen und in den Dienst dieses Apostolates zu stellen.

Unsere verstreuten Stammesangehörigen.

Da uns der nach dem Kriege in Deutschland gemünzte Ausdruck "Auslanddeutsche" nicht recht in den Sinn will, ziehen wir es vor, von unseren in aller Welt verstreuten Stammesangehörigen als das zu reden, was sie sind, Zerstreute, Versprengte. Von denen man, was der Hochmuth der Bismarckschen Ära nicht zugeben wollte, doch mit Fug und Recht zu behaupten vermag, was der Dichter Schubarth seinen an die Holländer verkauften Landsleuten nachrief:

"Und sagen soll man weit and breit,
Die Deutschen sind doch brave Leut,
Sie haben Geist und Muth!"

Wir Deutschamerikaner sollten ein besonderes Herz haben für die Verstreuten; vor allem jene, die gezwungenermassen unter die Herrschaft kulturrückständiger Völker gerathen sind, und zwar nicht ohne die Schuld des amerikanischen Volkes.

Anspruch auf unsere Theilnahme und Nächstenliebe haben besonders die Banater Deutschen, weil sie, wie die Pioniere unseres Volkes in Amerika, aus Deutschland auswanderten, um eine Wildnis der Kultur zu erschliessen. Allerdings gingen sie nicht in die Urwälder, wie einst die Deutschen, die sich in den Staaten New York, Pennsylvania, Virginia, u. s. w. niederliessen. Aber in den von den Türken vollkommen verwüsteten Gebieten Ungarns, die den Schwaben angewiesen wurden vor 200 Jahren, war nicht weniger Kulturarbeit zu verrichten als in der amerikanischen Wildnis.

Und doch, wie wenig weiss der Deutschamerikaner von den Schwaben, vom Banat und der Kulturarbeit der Männer und Frauen unseres Blutes, die aus dem Banat und der Batschka die Kornkammer Ungarns gemacht haben? Und wie wenig thaten wir für die Schwaben als sie, von Ungarn losgerissen, einem fremden Volkskörper eingefügt wurden, und zwar nicht ohne schwere Gefährdung ihrer religiösen Interessen? Von angesehener Seite schreibt man uns von dort: "Freilich dürfte ich von Schwierigkeiten nicht sprechen, die das orthodoxe Land und der Balkan mit sich bringen."

Die C.St. ist bemüht, die Fühlung aufrecht zu erhalten mit den Versprengten; unsere Sympathie für diese schwer bedrängten Stammesgenossen können wir am besten ausdrücken durch Gaben. Woran wir bei dieser Gelegenheit wiederum erinnern wollten.

¹⁾ Aus C. F. D. Schubarths Kaplied, veröffentl. 1787.

Dem Andenken Msgr. F. G. Holwecks.

In welcher hoher Werthschätzung der am 15. Februar im St. Antonius Hospital zu St. Louis verorbene hochw. Msgr. F. G. Holweck, Dr. theol. c., Pfarrer der St. Franz v. Sales Gemeinde und Generalvikar der Erzdiözese St. Louis, stand, bezeugte die Betheiligung an seinem Leichenbegängnis am 22. Februar. Der hochw. J. J. Glennon, Erzbischof von St. Louis, zelebrierte das Pontifikalrequiem und erteilte die Absolution an der Grumba, während mehr als 300 Priester, zum Theil aus anderen Staaten, und Vertreter mehrerer Gesellschaften von Brüdern und Schwestern sich an den Exsequien betheiligten. Die hochw. Herren F. Gilfillan, Bischof von St. Joseph, Mo., und P. J. Muldoon, Rockford, Ill., die Benediktineräbte Philipp Ruggle, Conception, Mo., und Edward Burgert, Subiaco, Ark., sowie mindestens sieben päpstliche Hausprälaten, darunter mehrere Generalvikare, hatten sich ebenfalls eingefunden. Von Laienvereinigungen waren vertreten der Central-Verein, die Kath. Union von Mo., der Distriktsverband St. Louis, der Frauenbund Staat Missouri und Stadt St. Louis, der Dritte Orden des Hl. Franziskus, und sämtliche Gemeindevereine. Besonders hervorzuheben ist die Betheiligung der ruthenisch-griechischen Gemeinde zu St. Louis an dem am Sonntag Abend (20. Feb.) abgehaltenen Todtenoffizium, das deren Pfarrer, Rev. B. Merenkow, von einem Kirchenchor assistiert, sang. Auch segnete er die Leiche ein nach den Vorschriften des ruthenisch-griechischen Ritus; ein Akt der Dankbarkeit für das von Msgr. Holweck der Sache der Wiedervereinigung der Kirchen und der Liturgie jenes Ritus entgegengebrachte Interesse.

* * *

Die C. St. übermittelte den in deutscher Sprache herausgegebenen katholischen Blättern unsres Landes einen Pressbrief, der die wesentlichsten Leistungen des verstorbenen Prälaten ebenso wie seine Charaktereigenschaften hervorhebt. Besonders seine Forschungen auf dem Gebiete der Heiligenkunde wie seine publizistische Thätigkeit sind gehäufig erwähnt, während anderseits die Hingabe eines Verstorbenen an die Seelsorgethätigkeit, sein Interesse für den C. V. und seine Caritas nicht vergessen sind.

* * *

In der "Aurora u. Christl. Woche" widmet ferner der hochw. F. Hoeffliger, der im Interesse des Missionsseminars in Chur in der Schweiz in unserm Lande weilt, dem Verstorbenen einen warmempfundenen Nachruf, in dem er seine Seelsorgethätigkeit und sein Schaffen als Theologe und Historiker würdigt, seine Förderung der liturgischen Bewegung hervorhebt, sein dem Central-Verein erwiesenes Wohlwollen betont und seine thatkräftige Caritas lobt. Europa in seiner Noth habe in Prälat Holweck einen treuen Freund und Helfer gefunden, "der alles opferte, um den Armen das Brot seiner Barmherzigkeit zu brechen." Sein Pfarrhaus sei zehn Jahre lang eine "Caritascentrale" gewesen und ein "Absteigequartier aller

Armen und Verlassenen." Zum Schluss schreibt Rev. Hoeffliger:

"Caritaswerke und katholische Missionen dürfen bis an die Grenzen der Welt ihre Trauerfloren über den Hinscheid dieses grossen Mannes der Caritas und des Apostolates hängen. Prälat Holweck war ein Theologe und als solcher erfasste er in seiner ganzen Tiefe das Wort des Hl. Johannes: 'Gott ist die Liebe, und wer in der Liebe bleibt, bleibt in Gott und Gott in ihm.'"

Prälat Holwecks Caritas krönt sein Leben, seine Wissenschaft und seine Lebensarbeit. Seine grosse Seele wird einen gnädigen Richter gefunden haben, jenen Heiland von Nazareth, der seit zweitausend Jahren jene selig gesprochen, die Barmherzigkeit geübt haben."

* * *

Das "St. Joseph's Blatt" (St. Benedict, Ore.) erklärt:

Die katholische Kirche Amerikas, das katholische Deutschthum der Ver. Staaten und die Armen der neuen und alten Welt haben in dem Tode des . . . verstorbenen Msgr. Friedrich G. Holweck, Generalvikar, einen schweren Verlust erlitten. Er war ein vorbildlicher Seelenhirte, Historiker und gediegener Autor, der auch in nichtkatholischen Kreisen hohes Ansehen genoss. Am bekanntesten wurde Msgr. Holweck als Redaktor des ehemaligen "Pastoralblattes." Eines seiner besten Werke, welches einen kolossalen Aufwand von Zeit und Geduld erforderte, war das in 1924 bei Herder erschienene "Biographical Dictionary of the Saints." Seit 1885 arbeitete er an demselben. Eine grosse Vorliebe hatte der Verstorbene für die Armen. Es sind grosse Summen, die durch seine Hand besonders den Armen draussen zugeflossen sind.

Das Missionswerk.

Im Indischen Ozean, auf einer der entlegenen Seychelles Islands, lebt seit Jahren ein Deutscher, Pater Florian Walker, als Missionar. Nur einmal im Monat erreicht ihn Post und nur wiederum nach vier Wochen vermag er Briefe dem Postschiff zu übergeben, das auf der Fahrt von Bombay in Indien nach Mombassa in Afrika in Port Victoria anlegt. So oft als eben möglich, wegen der allzu kläglichen Unterstützung des "mit Begeisterung angenommenen" Beschlusses der General-Versammlung zu New York im Jahre 1916, deutschen Missionaren Gaben zukommen zu lassen, gedenkt die C. St. auch seiner.

Einem zu Weihnachten 1926 verfassten Dankschreiben des Paters Walker entnehmen wir nun folgendes:

"Wie Sie dem beiliegenden Aufruf entnehmen werden, bin ich noch nicht im Stande, das Kirchlein von Belombre zu bauen, wegen Ausbleiben der nöthigen Geldmittel. Und hier in Port Gland, der Nachbars-Station von Belombre, die mir zur Besorgung übertragen ist, sollte ich die schadhafte Kirche renovieren, eine Schule bauen, das nöthige Geld für den Unterhalt von 2 Ordensschwwestern aufbringen, ein Tropenharmonium, Kleider für die armen Schwarzen, etc., etc., anschaffen. Seit einiger Zeit gehört wohl eine ganz heruntergekommene Liegenschaft zur Station, die später die nöthigen Mittel zum Unterhalt der Missionsstation und Schule liefern sollte. Aber diese Liegenschaft umfasst ein grösseres Sumpfland, das trocken gelegt, kanalisiert und so fruchtbar gemacht werden sollte . . . dazu die gewöhnlichen Ausgaben für die armen Schwarzen. Sie begreifen, einem armen Missionar ist es unmöglich, die hierfür nöthigen Mittel aufzubringen, wenn er nicht gute Seelen findet, die ihm hochherzig zur Seite stehen."

* * *

Die Vernachlässigung der Missionen auf den Philippinen durch die Katholiken Amerikas behandelte unlängst ein Press-Brief der C. St., der

ein gewisses Aufsehen erregte. Nun schreibt uns zu demselben Thema ein angesehener Missionar aus Manila:

„Als kleine Nachricht möge diesmal dienen die Mittheilung, dass Rev. McGinnes, Secretary-General of the Catholic Church Extension Society, nun schon einen Monat im Lande ist, wo er die einzelnen Inseln aufsucht und den Zustand der Religion überhaupt, wie besonders die vielen Ruinen von Kirchen und Priesterwohnungen, besehen kann. Auch sieht er, mit welcher Macht und welchen Geldmitteln die amerikanischen Protestanten hinter der studierenden Jugend her sind. Es wäre zu wünschen, dass in Amerika von katholischer Seite eben soviel gethan würde zum Heile des Landes.“

Auch den Schreiber dieses Briefes unterstützt die C. St. sogut es eben bei mangelnden Mittel geht. Obwohl er weder häufig, noch jemals eine wirklich ansehnliche Gabe empfängt, erklärt er doch in demselben Briefe:

„Es freut mich jedesmal aussergewöhnlich, wenn ein Schreiben von Ihnen ankommt. Ich schätze sehr die Treue, mit der Sie sich meiner Mission immer wieder erinnern.“

* * *

Seinem Dank für eine ihm von der C. St. überwiesene Gabe, \$45.00, die er für den Kirchenbaufonds bestimmte, fügt Pater James F. Eich, Missionar in Onseepkans, Süd-Afrika, folgendes hinzu:

„Mit dem Bau des Kirchleins habe ich begonnen, obwohl mir immer noch das Geld fehlt, ihn fertig zu stellen. Die Umstände haben mich gezwungen, sofort zu beginnen. Im Vertrauen auf Gott habe ich das Werk unternommen, und die Geldsorgen auf mich genommen. Aufreibende Sorgen und schlaflose Nächte sind das Resultat. Deshalb bin ich Ihnen so recht dankbar, denn meine Sorgen sind doch nun etwas erleichtert. Habe zwar noch \$500.00 nöthig, um das edle Werk fertig zu stellen; doch der lb. Gott wird weiter helfen. Mein Vertrauen ist felsenfest.“

Doch nicht nur der Kirchenbau bereitet Pater Eich Geldsorgen; auch die Ernährung und Bekleidung dreissig armer Waisenkinder macht ihm zu schaffen. Zudem ist er gezwungen, eine Lehrerin für seine Schule zu halten und zu bezahlen. Wie alle Missionare, setzt er gerade auf diese Anstalt grosse Hoffnungen. Er schreibt darüber:

„Aber meine Schule muss ich aufrecht erhalten, denn die Zukunft der Kirche in Afrika hängt von den Kindern von heute ab. Habe deren 67 in der Schule. In geistiger Hinsicht machen sie gute Fortschritte; unsere Neuchristen sind echt und gut und würden viele Katholiken Amerikas beschämen.“

* * *

Von schwerer Krankheit genesen, meldet uns der Apost. Vikar von Yenchowfu, Shantung, der hochwst. Bischof A. Henninghaus, den Empfang eines Geldbriefes und eines schönen Zingulums. Seinem Wunsche: „Ihrem herrlichen katholischen Werke reichen Erfolg! Gottes Gnade und Trost!“ fügt der hochwst. Bischof noch Folgendes hinzu:

„Hoffentlich habe ich die Freude, Ihnen noch öfters zu danken. Der liebe Gott hat mir nach schwerem Typhus in meinen alten Tagen noch eine Gnadenfrist gewährt, und so ist die ganze Last der Sorgen in dieser so schweren Hungers- und Nothzeit wieder auf meine müden Schultern gefallen. Lassen Sie mich nicht im Stich.“

Diese Worte sollten besonders während der Fas-

tenzeit einen kräftigen Appell bilden, Bischof Henninghaus Hilfe zu leisten in seiner bedrängten Lage.

* * *

Dass es nicht nur heisst, die nöthigen Mittel aufzubringen für den Unterhalt der Missionare, den Bau von Kapellen, Schulen, usw., sondern auch beten für die Bekehrung der Heiden, verräth das Schreiben eines Missions-Bischofs aus Japan. In einer Zuschrift vom 19. Jan. d. J. an die C. St. lesen wir:

„Ein grosses Hindernis für die Bekehrung mancher ist die gänzliche Abhängigkeit, in der auch erwachsene Kinder von ihren Eltern und Verwandten sich befinden. Noch gestern war eine junge Dame hier, die Tochter eines höheren Beamten; die entschlossen ist katholisch zu werden. Der Vater hat nichts dagegen, dass sie betet die Tochter einen Heiden heirathe. Man wird drängen und glaubt, was sie will, aber nur keine Taufe; die Mutter ist eine fanatische Buddhistin und wünscht, dass und zuletzt zwingen, wenn nichts besonderes dazwischen kommt. Solche Katechumenen brauchen viel Gnade und Kraft von oben.“

Wackere Aussenposten des C. V.

Besondere Anerkennung für ihr treues Festhalten am C. V. gebührt unseres Erachtens jenen Vereinen, die verhältnismässig vereinsamt im weiten Westen oder Süden verstreut das Banner des C. V. hochhalten.

Ein uralter isländischer Spruch, aus heidnischer Zeit, sagt: „Der Baum, der am Dorf steht, verdorrt.“ D.h. weil er verlassen und einsam dasteht, ohne den Schutz, den andere Bäume ihm gewähren könnten, ist er verurtheilt, einzugehen. Auch der Mensch, wenn er längere Zeit abgeschnitten bleibt von dem Umgang mit Personen seines Glaubens, seiner Nationalität, seines besonderen Standes, wird ihnen absterben. Daher müssen wir unsere Vereine in Colorado und California, Nebraska und Kentucky, besonders hochschätzen, weil sie, ganz auf sich selbst gestellt, doch in unentwegter Treue am C. V. festhalten.

Thatsächlich beschämen sie so manche Vereine im Osten und mittleren Westen, die wie todte Zweige am grünen Baume des C. V. hängen, und eine Trennung von ihm weder als wenig ehrenvoll noch schmerzlich empfinden.

Die erwähnten Thatsachen beleuchtet folgende Erfahrung aus jüngster Zeit. Während unsere Bitte, es möge jeder Verein, entweder für seine Mitglieder oder eine öffentliche Bibliothek auf das Central Blatt abonnieren, in den allermeisten Fällen auf taube Ohren stösst, erneuerte der St. Josephs Unterst. Verein in San Francisco unlängst sein Abonnement auf fünfundzwanzig Exemplare für die Zeit vom Dez. 1926, bis Dez. 1927. Dem Brief seines Sekretärs, Hrn. Aug. Schwer, lag ein Check für \$45.00 bei als Bezahlung.

Wie ganz anders, systematischer und zielbewusster, vermöchte die C. St. nicht zu arbeiten, wenn sie wüsste, dass sie sich so jeder Zeit auf die Einzelvereine verlassen könnte? Wie die Dinge jetzt liegen, kommt man sich oft vor, als ob man verurtheilt sei, Wasser mit einem Siebe zu schöpfen.

zwei Vereine nehmen zusammen 88 Mitglieder auf!

Jenen unsrer Vereinsmitglieder, die gewohnt sind, sich damit zufrieden zu geben, dass ihr Verein noch nicht aus den Fugen gegangen ist, dürften Vorgänge wie der folgende fast unglaublich erscheinen. Am ersten Sonntag im Februar wurden nicht weniger als 63 Frauen in den St. Elisabeth Verein und 25 Männer in den St. Joseph Verein von New Ulm, Minn., aufgenommen. Da diese Vereine der Unterstützungsgesellschaft und dem Staatsverbande von Minnesota angeschlossen sind, erfahren diese Vereinigungen ebenfalls eine ansehnliche Verstärkung.

Die Aufnahme dieser stattlichen Schar neuer Mitglieder wurde mit gebührender Feierlichkeit vorgenommen. Es beteiligten sich an deren Einkleidung der Präsident der Unterstützungsgesellschaft, Hr. Geo. N. Gerlach, St. Paul, jener des Staatsverbandes, Hr. Willibald Eibner, New Ulm, der Organisator, Hr. M. Aretz, die Herren M. Weiskopf und F. Kueppers, Mitglieder der Exekutive, Hr. F. Jungbauer, Sekretär der Unterstützungsgesellschaft und des Staatsverbandes, Fräulein Sophie Juenemann, Sekretärin des Frauenbundes, Rev. A. Rinke, Pfarrer der Dreifaltigkeit Gemeinde, teilt eine Ansprache und vom Präsidenten des C. V., Hr. Korz, war eine Glückwunschdepesche eingelaufen. Dem Aktus folgte eine gesellige Feier. — Der St. Elisabeth Verein zählt heute 412 Mitglieder.

Um die in diesem Falle geleistete Werbearbeit richtig zu bewerthen, muss man berücksichtigen: New Ulm galt als verhältnismässig gut organisiert und war thatsächlich bereits eine Blüthestätte des Vereinswesens innerhalb unsrer Bewegung. Trotzdem war es möglich, dort einen solchen Zuwachs, und zwar durchschnittlich an jungen Mitgliedern, zu sichern. Sollte New Ulm darin eine Ausnahme bilden?

Wo es mangelt.

Wie an anderer Stelle berichtet wird, hat nun auch der Staatsverband Connecticut sein Versprechen, je \$2.50 pro Mitglied für den Stiftungsfonds aufzubringen, eingelöst. Dessen Präsident, Hr. Anton Doerr, schreibt den Erfolg zu nicht geringem Theil der den Beamten von einigen jungen Männern geleisteten Hilfe zu. Mit etwas gutem Willen könne noch immer manches für eine gute Sache gethan werden.

“In unserem Staatsverbande,” heisst es in seiner Broschüre, “steht es recht gut, wenschon es manchmal nicht leicht ist, den Mitgliedern die Bestrebungen des C. V. klar zu machen. Man darf nur die Sache nicht einschlafen lassen. Verstehen die Leute diese einmal, dann sind sie auch willens mitzuarbeiten.” Hr. Doerr fügt dem noch die weiteren Bemerkungen hinzu: “Es fehlt leider meistens an fähigen und opferwilligen Führern, Diejenigen, die über Mittel und Fähigkeiten verfügen, bekümmern sich nicht genug um solche Bestrebungen, wie es die unsrigen sind. Mir scheint, das ist überall und in allen dem C. V. angeschlossenen Vereinen der Fall.”

Hrn. Doerrers Beobachtungen sind nur zu richtig. Sie beleuchten wiederum von neuem den Ausspruch Ratzingers: “Diejenigen, welche zur Führung berufen wären, die sog. gebildeten und intelligenten katholischen Kreise, sind in allen Ländern in überwiegender Mehrzahl der Opferfähigkeit verlustig gegangen. Sie wollen in ihrer Ruhe, im Wohlsein des Genusses nicht gestört sein. . . .”

Wie man die Bibliothek bereichern kann.

Seit Jahren sind wir bemüht, für unsere historische Bibliothek eine vollkommene Reihe der Jahrgänge des Cincinnatier “Sendboten” zu erlangen. Jede Bücher- und Zeitschriften-Sendung wird daraufhin untersucht, ob sie wohl entweder einen der fehlenden Bände, oder auch einzelne Hefte solcher enthalten mag. Auf solche Weise ist es uns gelungen, nach und nach alle Jahrgänge jener Zeitschrift, Nr. 1 bis 8 (1874 bis 1881) ausgenommen, aufzutreiben.

Eine Anzahl bisher fehlender Bände des “Sendboten” entdeckten wir jüngst in einer uns von Hr. Jos. Ferber in St. Paul zugesandten Kiste Zeitschriften. In derselben Sendung befanden sich ausserdem viele Jahrgänge des “Armen-Seelen-Freunds” und des “Ohio Waisenfreund”-Kalender, die ebenfalls unserer Büchersammlung eingefügt wurden. Zahlreiche aus der gleichen Sendung stammende Doubletten werden an andere Buchereien vertheilt werden.

Zur Kompletierung unserer “Sendboten”-Serie bedürfen wir, wie erwähnt, der ersten acht Bände (1874-1881). Ausserdem fehlen uns vom Jahrgang 1884 die Hefte 1 bis 6, und 9 bis 12, und vom vierzehnten Jahrgang (1887) das elfte Heft.

Wir möchten daher an alle Leser des “Central-Blattes” die Bitte richten, doch im eigenen Hause Umschau zu halten nach den von uns gesuchten Jahrgängen des “Sendboten”, wobei sie in Betracht ziehen mögen, dass uns auch einzelne Hefte willkommen sein werden. Mehr als ein Jahrgang einer gewünschten Zeitschrift wurde von uns bereits zusammengestellt mit Hilfe einzelner Hefte, die aus allen Weltrichtungen an uns gelangt waren.

* Henry J. Wallau. *

Gar viele Mitglieder des C. V., die manch thätig Jahr für unsere Sache wirken, werden niemals ausserhalb des engen Kreises, in den die Vorsehung sie hineingestellt, bekannt. Und doch, was wäre der C. V. ohne solche Männer, die als Unterführer den Vereinen und Verbänden, aus welchen der C. V. sich zusammensetzt, Leben einflössen!

Ein Mann dieser Art schied mit Hr. Henry J. Wallau, Jefferson City, Mo., am 6. Februar aus dem Leben. Viele Jahre lang Präsident des St. Peters Vereins der gleichnamigen Gemeinde in der Hauptstadt Missouri, trug er viel zu dessen Blüthe bei. Wenn dieser Verein heute zu nicht geringem Theil aus jüngeren Leuten besteht, so ist das sicherlich auch mit ein Verdienst des Verstorbenen. Denn

nicht nur seine eigenen Söhne, sondern auch viele andere Männer der jüngeren Generation wusste er seinem Verein, dessen Präsident er auch noch zuletzt war, zuzuführen.

Henry Wallau hatte einen nicht ganz gewöhnlichen Lebenslauf; im Jahre 1851 in Deutschland geboren, kam er 31 Jahre später mit Frau und Kindern nach Jefferson City. So gut verstand der kluge thätige Mann sich auf das Einleben in die neue Welt, dass er sich nicht nur bald nach seiner Ankunft als Bauunternehmer zu bethätigen vermochte, sondern im Laufe der Jahre zwei Mal Bürgermeister jener Hauptstadt wurde. Ausserdem war Wallau sieben Mal Stadtrathsmitglied.

Zusammen mit Rev. Dr. Selinger liess er sich bereit finden, obgleich er bereits im 77. Lebensjahre stand, die diesjährige Konvention des Staatsverbandes Missouri nach Jefferson City einzuladen. Und wie in diesem Falle, erwies er sich stets als ein opferwilliger, für die Sache der Union und seines Vereins begeisterter Mann. Der ihm vom St. Peters Verein gewidmete Nachruf nennt ihn ohne jede Übertreibung "einen Mann von edlem Charakter, einen Christen im wahren Sinne des Wortes, und einen äusserst frommen Katholiken." "Durch seine unermüdliche, opferfreudige, mutige und geschickte Führerschaft," heisst es des weiteren darin, habe er sich "grosse Verdienste um den St. Peters Vereins erworben."

Verständnisvolle Mithilfe.

Es ist etwas Rührendes um das Verständnis und Interesse der Alten, die die Schule des Kulturkampfes mitgemacht haben, für solche Bewegungen wie die unsere es ist. Immer wieder haben sie ein gutes Wort oder eine Gabe für unsere Bestrebungen.

Unlängst sandte uns Hr. John Kinner, von Claflin, Kansas, fünf Dollars. Davon waren drei Dollars für einen gewissen Missionar bestimmt, und zwei "für den Central-Verein als Beisteuer zur Bekämpfung der schlechten Presse."

Eine ähnliche Gesinnung verräth einer unserer getreuesten Mitarbeiter, Hr. Matthew L. Kuhl, in Roscoe, Minn., der uns jüngst "das Übrige zur Verwendung nach Ihrem Gutdünken" überliess. Es war ein Betrag von fünf Dollars.

Beim Empfang solcher Schreiben ist man versucht das Lied anzustimmen: "Noch ist Polen nicht verloren!"

Unsere neueste Broschüre.

Das furchtbare Leiden unsres Heilandes, von Gethsemane bis zum Tode auf Calvaria, beschreibt in ganz eigenartiger Weise die neueste Broschüre der C. St.: "The Death of the Cross." Ein französischer Arzt, Dr. E. Le Bec, Chirurg am St. Joseph Hospital zu Paris, hat als Fachmann die Passion als körperliches Leiden geschildert. In's Englische übertragen, bildet seine Darstellung eine nothwendige Ergänzung der vielen Betrachtungen über die seelischen vom Heiland in der Passion erlittenen Qualen. Die Schilderung ist bei aller Schlichtheit

tief ergreifend und andachtsfördernd, während von der C. St. gewählten Illustrationen diesen Druck zu erhöhen geeignet sind. Erschüttert wirkt das Titelbild des Gekreuzigten von Mat. Grünewald, einem deutschen Meister, der zu Anfang des 16. Jahrhunderts wirkte. Die Statuenbilder sind von Prof. G. Fugel, einem bedeutenden deutschen Künstler neuerer Zeit.

Namentlich während des Fastenzeit so Vereinsmitglieder sich der Verbreitung dieser trefflichen Broschüre annehmen. Es würde keinem Verein schaden, durch den Sekretär Vertrauensmann ein oder mehrere Dutzend Exemplare bestellen und in der Versammlung zum Einzelpreis verkaufen zu lassen. Per Preis ist: 12 Cents das Stück, portofrei; 75 Cents das Dutzend, netto Porto; \$2.50 das Hundert, nebst Porto.

Aus dem C. V. und den Staatsverbaenden

Hr. Frank J. Dockendorff, protokollierender Sekretär des C. V., wird bis zur Generalversammlung in Philadelphia das durch den Tod des H. John Q. Juenemann erledigte Amt des Finanz- und Korrespondierenden Sekretärs des C. V. versehen. Namentlich die Beamten der Staatsverbände sollen unter obwaltenden Umständen Hrn. Dockendorff bei Erhebung der Kopfsteuer und Ermittlung üblichen Verbandsstatistik an die Hand gehen.

Hrn. Dockendorffs Adresse ist 502 14th Street, Crosse, Wis.

Nun hat sich bereits der zweite Priester lebenslängliches Mitglied dem C. V. angeschlossen in Übereinstimmung mit den Satzungen unserer neuen Verfassung. Zudem ist es ein alter Freund unserer Bewegung, Rev. A. T. Reininger, Kaplan am St. Marien Hospital zu Racine, Wis. Vor dreissig und mehr Jahren wohnte er wiederholt den Generalversammlungen des C. V. an als Vertreter der Vereine seiner Gemeinde. Dem Stiftungsfonds, dem sein lebenslänglicher Beitrag von \$100 zugute kommt, hat dieser Priester im Februar '22 bereits \$25 und in Juni '25 \$4 zugewendet.

Die Herren Frank Blied und Frank Reiske, Präsident bezw. Sekretär des Wisconsiner Zweiges des C. V., erliessen soeben die Einladung zur diesjährigen Generalversammlung ihres Verbandes, am 8.-10. Mai in Racine tagen wird. Im Gegensatz zu anderen Jahren wählte man diesmal möglichst frühes Datum, um möglichst vielen Mitgliedern die Gelegenheit zu gewähren, sowohl der Tagung des Staatsverbandes als auch an der Pilgerfahrt des C. V. und des Frauenbundes nach Rom und Assisi theilzunehmen. Die Einladung hebt dies hervor und theilt auch die Bedingungen der Betheiligung an der Pilgerfahrt mit.

Das Rundschreiben verweist ausserdem auf die Thätigkeit des Legislativkomitees; die Nothwendigkeit, die Sammlung für den Stiftungsfonds der C. St. energisch zu betreiben; und auf den Rednerwettbewerb der Junglinge, eine nachahmenswerthe Veranstaltung der Generalversammlungen dieses Staatsverbandes. "Jede C.